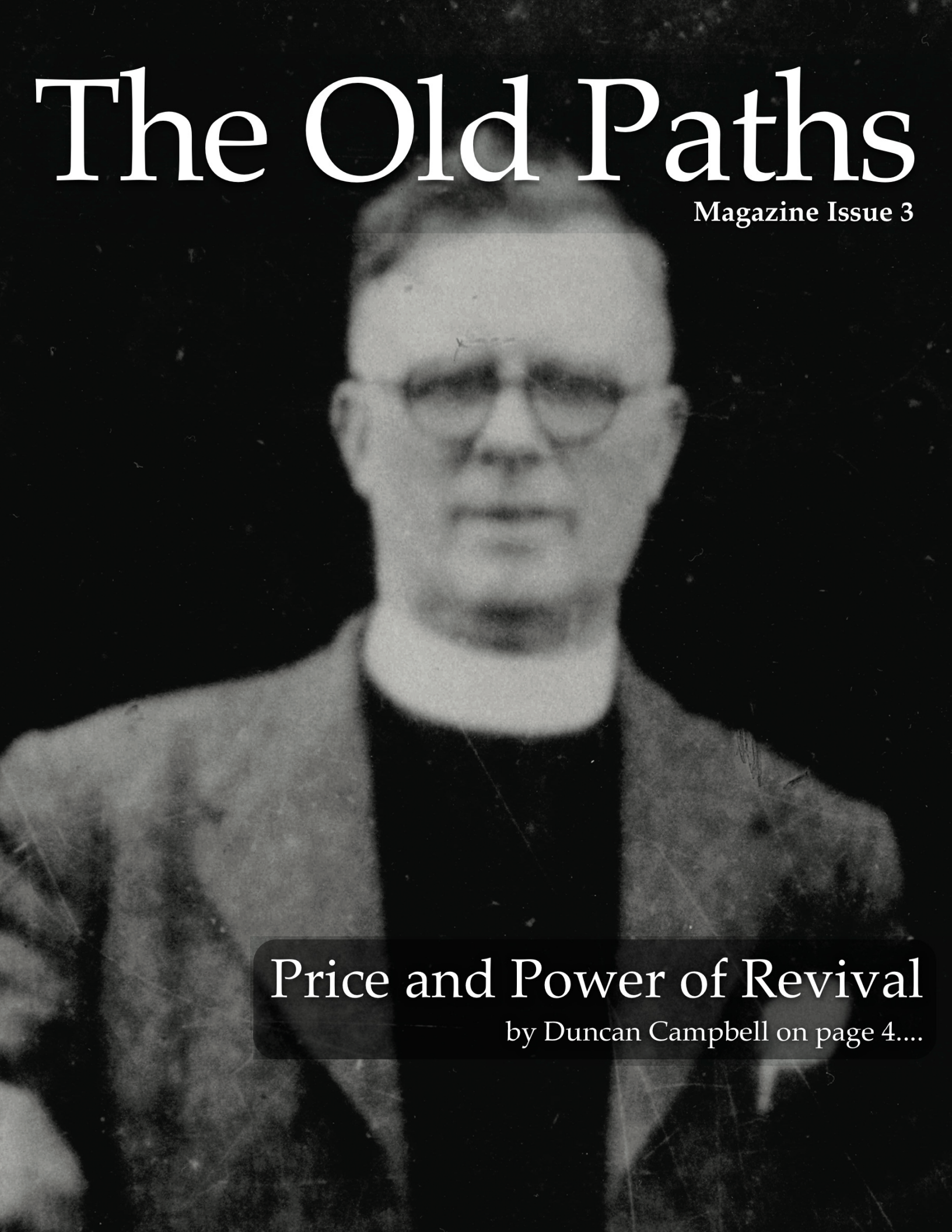


The Old Paths



Magazine Issue 3

Price and Power of Revival

by Duncan Campbell on page 4....

Quotable Quotes...

Leonard Ravenhill

"I doubt that more than two percent of professing Christians in the United States are truly born again."

A.W. Pink

"Unbelief is infectious! The unbelief of one strengthens the unbelief of another, just as the faith of one strengthens the faith of another."

A.W. Tozer

"Faith as Paul saw it, was a living flaming thing leading to surrender and obedience to the commandments of Christ. Faith in our day often means no more than a meek assent to a doctrine."

Francis Schaeffer

"Christianity is not just a mental assent that certain doctrines are true -- not even that the right doctrines are true. This is only the beginning. This would be rather like a starving man sitting in front of great heaps of food and saying, 'I believe the food exists; I believe it is real,' and yet never eating it."

Oswald Chambers

"Having the reality of God's presence is not dependent on our being in a particular circumstance or place, but is only dependent on our determination to keep the Lord before us continually."

From the Editor...



PASTOR IF YOU ARE SHARING you are not caring for your people. If you are simply talking you are not tearing down the strongholds of the enemy. We need preaching in this late hour. Dry-eyed teaching will not produce life in men. Henry Blackaby comments that during times of revival: "Powerful, Scriptural Preaching" is exhibited: "Powerful preaching is a hallmark of true revival. Revival preachers demonstrate their commitment to the authority and sufficiency of the Scriptures, with bold, urgent, and uncompromising preaching, as they set

before God's people the way of life and death. Powerful, Spirit-filled sermons concerning sin, Christ and the cross penetrate the hearts of the saved and lost alike with the realities of eternity. Concerning a sermon Whitfield preached in Scotland (1742), one present reported: "During the time of divine worship, solemn, profound reverence overspread every countenance. Many cry out in the bitterness of their soul. Some...from the stoutest men, to the most tender child, shake and tremble and a few fall down as dead....when the ...preacher speaks of redeeming Love, and talks of the precious Savior...all seem to breathe after Him...."

Hear the confession of Mr. Robe a minister used in the 1742 revival in Kilsyth, Scotland. Hear what was the doctrine that was so zealously propagated, and which God's Holy Spirit honored so much in his day: "I feared to daub or deal slightly with my people, but told great and small that they were by nature the children of the Devil, while they were in the state of unbelief; and that if they continued so to the end, I told them, in our Lord's plain terms, they would be damned. I resolved that I would cry aloud, and not spare, and preach with the seriousness and fervor of one that knew that my hearers must either be prevailed with or be damned; and so that they might discern I was in good sadness with them, and really meant as I spoke. Aware that the greater part of every public audience is secure, unconcerned, and fearless, I preached the terrors of the law in the strongest terms I could, that is to say, in express Scripture terms. Yet I ever delighted to follow up such statement with a declaration of the gospel of the grace of God. After the law had done its office, I have seen the congregation in tears of joy when the law of grace from Mount Zion was proclaimed." Preacher are you dealing slightly with your people? Are you proclaiming the utmost "terrors of the law" to your people and their true condition by nature?

In Christ,
Greg Gordon

Vision

"Thus saith the Lord, Stand ye in the ways, and see, and ask for **the old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." -*Jeremiah 6:16*

The Old Paths Magazine is a free monthly periodical that is made available for the entire body of Christ. The main focus of the periodical is to propagate and promote the message of genuine biblical revival to this generation. This chief aim is expressed through many voices from Christian history. Copies of this periodical can be made for free distribution without permission.

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Preaching With Passion

IN THE TRUE SERMON there must always be passion. Our Lord's testimony concerning John, His forerunner, was this: "He was a burning and a shining light" (John 5:35). It is one thing to shine; it is quite another to burn as well.

Half the sermons today--may I be forgiven if I am cruel--are failing because they lack the note of passion. A man was formerly said to "handle his text." If he handles his text he cannot preach at all. But when his text handles him, when it grips and masters and possesses him, and in experience he is responsive to the thing he is declaring, having conviction of the supremacy of truth and experience of the power of truth, I think that must create passion.

I am not arguing for mere excitement. Painted fire never burns, and an imitated enthusiasm is the most empty thing that can possibly exist in a preacher. Given the preacher with a message from the whole Bible, seeing its bearing on life at any point, I cannot personally understand that man not being swept sometimes right out of himself by the fire and the force and the fervor of his work.

The preacher should never address a crowd without remembering his ultimate citadel is the citadel of the human will. He may travel along the line of emotions, but he is after the will. He may approach along the line of intellect, but he is after the will. When preaching becomes merely discussion in the realm of the intellect, or--forgive my use of the word--fooling in the realm of the emotions, and when preaching ends in the intellectual or emotional, it fails. It is successful only when it is able to storm the will, under the will of God.

The preacher comes with good news; but he does not come with something to be trifled with. His message has an insistent demand, because he comes on behalf of a King.

G. Campbell Morgan (1863-1945) - A famous preacher in England used of God to write many books which are referenced by thousands today. Known for his mastery of expository preaching.



Admonition To England

"THE EYES OF THE LORD are upon every sinful nation, to root it out of the earth." (Amos 9). For thy unthankfulness, O England, He suffereth false teachers to be a burden unto thee, whom if thou dost receive and allow their doctrine, be thou well assured His great wrath cometh shortly after to thy destruction. This is the accustomed order of God when He is minded to destroy. First He sendeth lying spirits in the mouths of their priests or prophets, which delighted in lies, then suffereth He them to be deceived by the same to their destruction, as He did with Ahab.

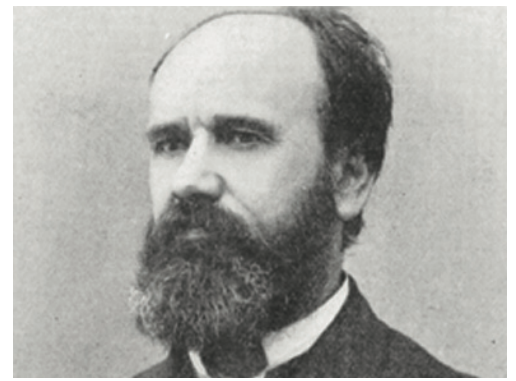
O England! Now is God's wrath kindled against thee, now hath He begun to punish, as he hath threatened a long while, by His true prophets and messengers; He hath taken from thee the crown of thy glory, and hath left thee without honour, as a body without a head; and this appears to be only the beginning of sorrows, which appear to increase for I perceive, that the heart, the tongue; and hand of one Englishman is bent against another, and division to be in the whole realm, which is an assured sign of desolation to come.

But, O England, England! if thou obstinately wilt return into Egypt: that is, if thou returnest to thine old abominations, formerly used under the papistry, then assuredly, thou shalt be plagued and brought to desolation. Assuredly as my God liveth, and as those Israelites that obstinately returned to Egypt again were plagued to the death, so shall England taste what the Lord hath threatened by His prophets before.

"He, that being often, reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1).

"The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17).

John Knox (1514-1572) - Scottish reformer who took the lead in reforming the church of Scotland. Wrote many books and is still revered in many Presbyterian Churches.

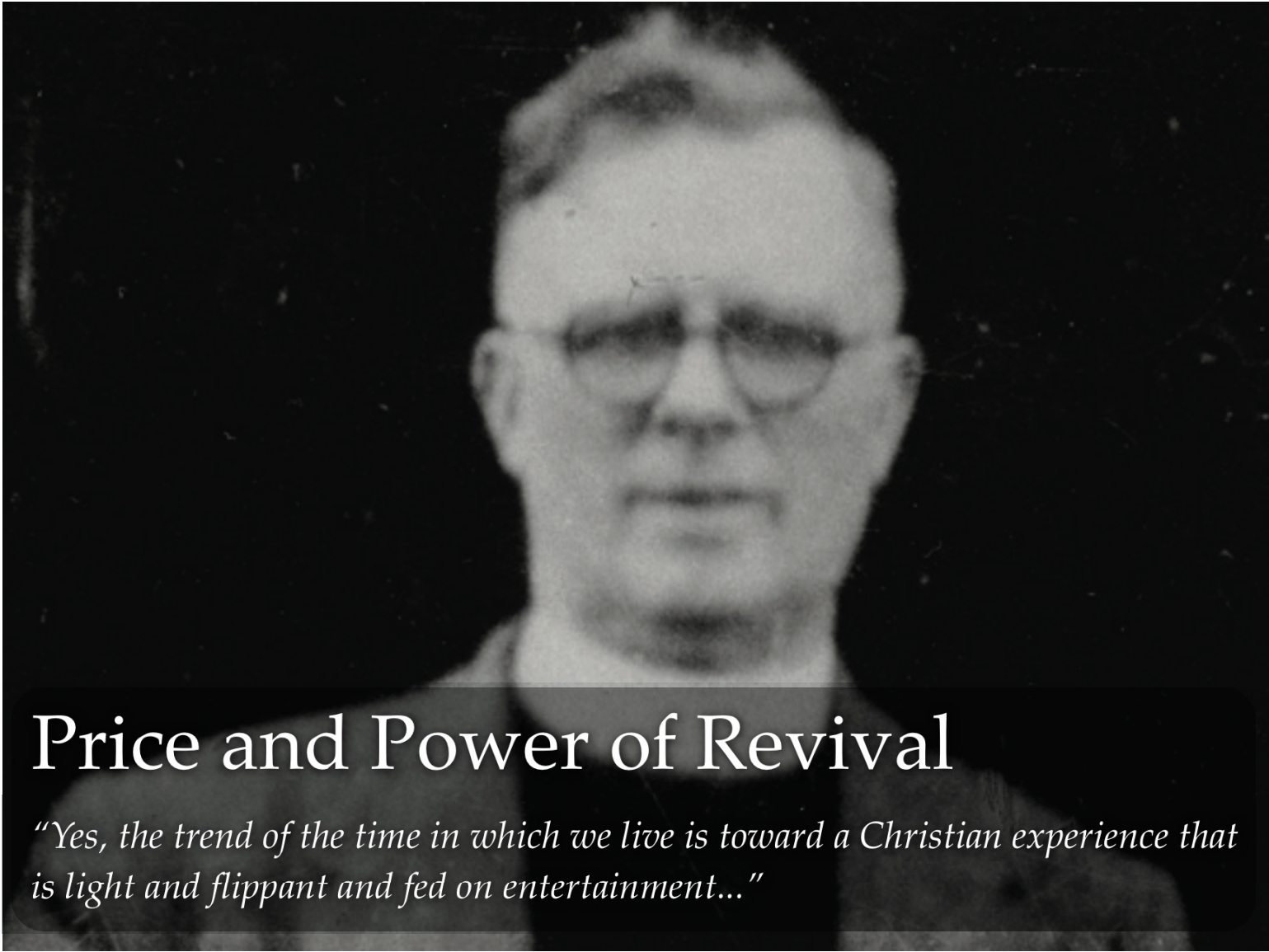


Aggressive Christianity

AGGRESSIVE CHRISTIANITY IS the world's greatest need. Shall I try to make you understand the awful condition of the majority of our fellow beings in heathen lands? Can you take in the idea of a thousand millions without the Gospel? Suppose we were to bring them into this Tabernacle a thousand at a time, three times a day, every day in the week, and every week in the year, and thus have three thousand souls every day hear the story of salvation, how long do you suppose it would take the whole congregation of the Christless world to pass before us and have one sermon preached to them about the love of Jesus? It would take just one thousand years, and in the thousand years there would be thirty generations more just like them left to perish. How many of them have died since this Convention began? A population as vast as Brooklyn, as Philadelphia--a million souls perished without Christ! How many of them will pass away before we meet again at Nyack a year from now? Let me give you the picture of graves. Let us bury them side by side all across the continent and allow one yard for each grave. The row of graves would reach from New York to San Francisco and back again twice over. And all of these have perished without Jesus! Oh, as they pass into His presence in their darkness and sorrow and learn for the first time that He died to save them, what must they think of us, and what must He think of us, if we never feel their need and never make a sacrifice to save them? We gave a hundred thousand soldiers to emancipate this little island of Cuba from oppression. If we should give a hundred thousand missionaries it would mean one missionary for every ten thousand of the human race, and with that army of workers the entire world could be evangelized in ten years.

If the glory of Christ's cross has transfigured you and me, As he died to make them, holy, let us live and make them free, While God is marching on.

A.B. Simpson (1843-1919) - Founder of the Christian and Missionary Alliance movement. Was known for his missionary zeal to spread the gospel to the world, also an author of many books.



Price and Power of Revival

"Yes, the trend of the time in which we live is toward a Christian experience that is light and flippant and fed on entertainment..."

Unction From On High

THERE IS A POWER THAT IS placed at the disposal of the Church that can outmaneuver and baffle the very strategy of Hell, and cause death and defeat to vanish before the presence of the Lord of Life. Barrenness is made to feel His fertilizing power. Yet, how is it that while we make such great claims for the power of the Gospel, we see so little of the supernatural in operation? Is there any reason why the Church today cannot everywhere equal the Church at Pentecost? I feel this is a question we ought to face with an open mind and an honest heart. What did the early Church have that we do not possess today? Nothing but the Holy Spirit, nothing but the power of God. Here I would suggest that one of the main secrets of success in the early Church lay in the fact that the early believers believed in unction from on high and not entertainment from men.

One of the very sad features that characterizes much that goes under the name of evangelism today is the craze for entertainment. Here is an extract from a

letter received from a leader in youth work in one of your great cities: "We are at our wits' end to know what to do with the young people who made a profession of conversion recently. They are demanding all sorts of entertainment, and it seems to us that if we fail to provide the entertainment that they want, we are not going to hold them." Yes, the trend of the time in which we live is toward a Christian experience that is light and flippant and fed on entertainment. Some time ago, I listened to a young man give his testimony. He made a decision quite recently, and in giving his testimony this is what he said: "I have discovered that the Christian way of life can best be described, not as a battle, but as a song mingled with the sound of happy laughter." Far be it from me to move the song or happy laughter from religion, but I want to protest that that young man's conception was entirely wrong, and not in keeping with true New Testament Christianity. "Oh, but," say the advocates of this way of thinking, "how are we to get the people if we do not provide some sort of entertainment?" To that I ask the question, how did they get the people at Pentecost? How did the early

Church get the people? By publicity projects, by bills, by posters, by parades, by pictures? No! The people were arrested and drawn together and brought into vital relationship with God, not by sounds from men, but by sounds from heaven. We are in need of more sounds from heaven today.

Pentecost was its own publicity. I love that passage in Acts that tells us that "when this was noised abroad, the multitude came together." What was noised abroad? That men and women were coming under deep conviction. That was God's method of publicity, and until the Church of Jesus Christ rediscovers this and acts upon it, we shall at our best appear to a mad world as a crowd of common people in a common market babbling about common wares. The early Church cried for unction and not for entertainment. Unction is the dire and desperate need of the ministry today.

Power Before Influence

Further, the early Church put power before influence. The present state of our country presents a

challenge to the Christian Church. Those who have eyes to see tell us that at this very hour forces are taking the field that are out to defy every known Christian principle. In many quarters there is today a growing conviction that unless God moves, unless there is a demonstration of the supernatural in the midst of men, unless we are moved up into the realm of the Divine, we shall soon find ourselves caught up in a counterfeit movement, but a movement that goes under the name of evangelism. There are ominous sighs today that the devil is out to sidetrack us in the sphere of evangelism, and we are going to become satisfied with something less than Heaven wills to give us. Nothing but a Holy Spirit revival will meet the desperate need of the hour.

The Watchword of the Early Church

The early Church, the men of Pentecost, had something beyond mere human influence and human ingenuity. But what do we mean by influence? The sum total of all the forces in our personality—mental, moral, academic, social, and religious. We can have all these, and we can have them at their highest level, and yet be destitute of power. Power, not influence, was the watchword of the early Church.

While at the Keswick Convention, it was my privilege to spend an afternoon with a leader in foreign mission activity. I was arrested by what that man said to me. Here are his words: "Our Bible schools are turning out young men and young women who are cultured and polished, but who lack power." I want to suggest that he was near to the truth. We may be polished, we may have culture, but the cry of our day is for power from on high.

A Young Woman

I could take you to a little cottage in the Hebrides and introduce you to a young woman. She is not educated. One could not say that she was polished in the sense that we use the word, but I have known that young woman to pray heaven into a community, to pray power into a meeting. I have known that young woman to be so caught in the power of the Holy Spirit that men and women around her were made to tremble—not influence, but power.

The Apostles were not men of influence—"not many mighty, not many noble." The Master Himself did not choose to be a man of influence. "He made Himself of no reputation," which is to say that God chose power rather than influence. I sometimes think of Paul and Silas in Philippi. They had not enough influence to keep them out of prison, but possessed the power of God in such a manner that their prayers in prison shook the whole prison to its very foundations. Not influence, but power.

The Place of Power

Oh, that the Church today, in our congregations and in our pulpits, would rediscover this truth and get back to the place of God realization, to the place of power. I want to say further that we should seek

power even at the expense of influence. What do I mean by that? I mean this: never compromise to accommodate the devil. I hear people say today, "These are different days from the days of the 1859 Revival or the Welsh Revival. We must be tolerant and we must try to accommodate." The secret of power is separation from all that is unclean. We must seek power even at the expense of influence.

Separation Unto God

Think again of the great Apostle Paul. What an opportunity he had of gaining influence with Felix. Had he but flattered him a little in his sin, he could have made a great impression, and I believe he could have got a handsome donation for his missionary effort by being tolerant, by accommodating the situation. But Paul chose power before influence and he reasoned of sin, of righteousness, and of judgment. Let Felix say what he will, let Drusilla think as she chooses to think, I must be true to my conscience and to my inner convictions and declare the whole counsel of God and take my stand on the solid ground of separation unto God. Now the person who will take his stand on that ground will not be popular.

He will not be popular with some preachers of today who declare that we must soft-pedal in order to capture and captivate. Here I would quote from the saintly Finney: "Away with your milk and water preaching of the love of Christ that has no holiness or moral discrimination in it, away with preaching a Christ not crucified for sin." Such a collapse of moral conscience in this land could never have happened if the Puritan element in our preaching had not, in great measure, fallen out.

Hear a Highland minister preaching on this very truth: "Bring me a God all mercy but not just, bring me a God all love but not righteous, and I will have no scruples in calling Him an idiot of your imagination." Strong words, but I say words that I would sound throughout our land today, in this age of desperate apostasy, forsaking all the fundamental truths of Scripture. Here you have the Apostles proclaiming a message that was profoundly disturbing. We are afraid of disturbing people today. May God help us; may God have mercy upon us.

A Wave Of Real Godly Fear

I would to God that a wave of real godly fear gripped our land. Let me quote from a sermon delivered by the Rev. Robert Barr of the Presbyterian Church of South Africa: "This is what our age needs, not an easy-moving message, the sort of thing that makes the hearer feel all nice inside, but a message profoundly disturbing. We have been far too afraid

of disturbing people, but the Holy Spirit will have nothing to do with a message or with a minister who is afraid of disturbing. You might as well expect a surgeon to give place to a quack who claims to be able to do the job with some sweet tasting drug, as expect the Holy Spirit to agree that the tragic plight of human souls today can be met by soft and easy words. Calvary was anything but nice to look at, blood-soaked beams of wood, a bruised and bleeding body, not nice to look upon. But then Jesus was not dealing with a nice thing; He was dealing with the sin of the world, and that is what we are called upon to deal with today. Soft and easy words, soft-pedaling will never meet the need."

Finally, the early Church believed in the supernatural. Someone has said that at Pentecost, God set the Church at Jerusalem on fire and the whole city came out to see it burn. I tell you if that happened in any church today, within hours the whole of the town would be out to see the burning, and they would be caught in the flames.

A Fire Needed!

It is fire we want. The best advertising campaign that any church or any mission can put up is fire in the pulpit and a blaze in the pew. Let us be honest. We say "God, send revival," but are we prepared for

the fire? I believe we have only to regard and observe those laws and limits within which the Holy Spirit acts, and we shall find His glorious power at our disposal. Surely that was the conviction that gripped an elder in the Isle of Lewis when, in a situation that was difficult and trying, he cried, "You made a promise, and I want to remind You that we

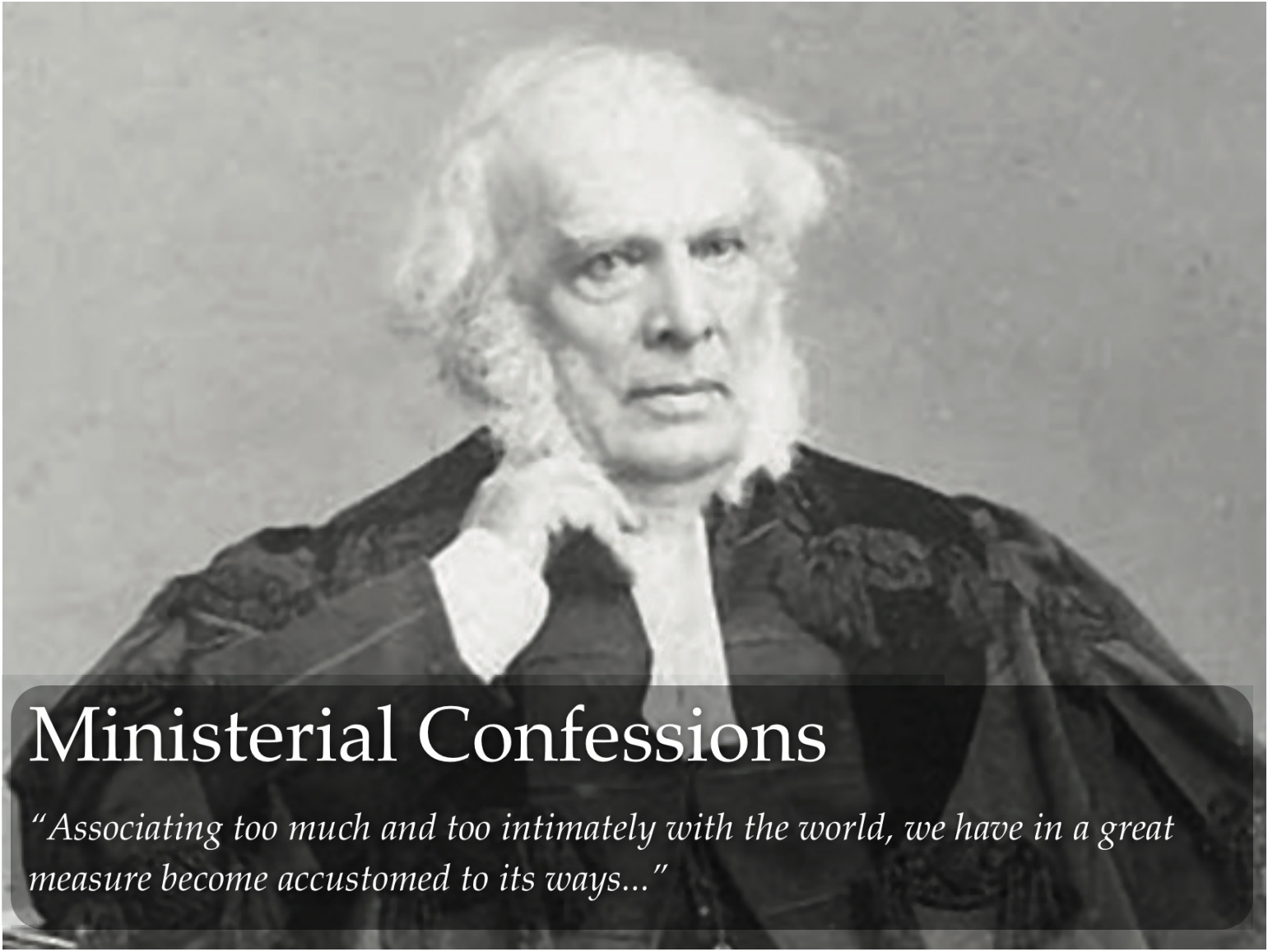
believe You are a covenant-keeping God. Your honor is at stake." That man was at the end of his tether; that man was in the place of travail.

Absolute Surrender

Revival is not going to come merely by attending conferences. When "Zion travailed she brought forth children." Oh, may God bring us there, may God lead us through to the place of absolute surrender. Is it not true that our very best moments of yielding and consecration are mingled with the destructive element of self-preservation? A full and complete surrender is the price of blessing; it is the price of revival.

"God help us; may God have mercy upon us. I would to God that a wave of real godly fear gripped our land..."

Duncan Campbell (1898-1962) - A fiery Scottish preacher used of God in revival. He is most famous for being involved in the Lewis Awakening in the Hebrides Islands in Scotland.



Ministerial Confessions

"Associating too much and too intimately with the world, we have in a great measure become accustomed to its ways..."

Carnal And Unspiritual

WE HAVE BEEN CARNAL and unspiritual. The tone of our life has been low and earthly. Associating too much and too intimately with the world, we have in a great measure become accustomed to its ways. Hence our spiritual tastes have been vitiated, our consciences blunted, and that sensitive tenderness of feeling has worn off and given place to an amount of callousness of which we once, in fresher days, believed ourselves incapable.

We have been selfish. We have shrunk from toil, difficulty and endurance. We have counted only our lives, and our temporal ease and comfort dear unto us. We have sought to please ourselves. We have been worldly and covetous. We have not presented ourselves unto God as "living sacrifices,"

laying ourselves, our lives, our substance, our time, our strength, our faculties, our all, upon His altar. We seem altogether to have lost sight of this self sacrificing principle on which even as Christians, but much more as ministers, we are called upon to act. We have had little idea of anything like sacrifice at all. Up to the point where a sacrifice was demanded, we may have been willing to go, but there we stood; counting it unnecessary, perhaps calling it imprudent and unadvised, to proceed further. Yet ought not the life of every Christian, especially of every minister, to be a life of self sacrifice and self denial throughout, even as was the life of Him who "pleased not himself" We have been slothful. We have been sparing of our toil. We have not endured hardship as good soldiers of Jesus Christ. We have not sought to gather up the fragments

of our time, that not a moment might be thrown idly or unprofitably away. Precious hours and days have been wasted in sloth, in idle company, in pleasure, in idle or worthless reading, that might have been devoted to the closet, the study, the pulpit or the meeting! Indolence, self indulgence, fickleness, flesh pleasing, have eaten like a canker into our ministry, arresting the blessing and marring our success. We have manifested but little of the unwearied, self denying love with which, as shepherds, we ought to have watched over the flocks committed to our care. We have fed ourselves, and not the flock. We have dealt deceitfully with God, whose servants we profess to be.

We Have Been Cold

We have been cold. Even when diligent, how little warmth and glow! The

whole soul is not poured into the duty, and hence it wears too often the repulsive air of 'routine' and 'form'. We do not speak and act like men in earnest. Our words are feeble, even when sound and true; our looks are careless, even when our words are weighty; and our tones betray the apathy which both words and looks disguise. Love is lacking, deep love, love strong as death, love such as made Jeremiah weep in secret places. In preaching and visiting, in counseling and re-proving, what formality, what coldness, how little tenderness and affection!

Horatius Bonar (1808-1889) - A leader of the Presbyterian Church in Scotland. Wrote many famous hymns.



The Need of Personal Revival

“How couldst thou preach of heaven and hell in such a careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest, or in jest?...”

Ashamed Of My Stupidity

I KNOW NOT WHAT others think, but for my own part I am ashamed of my stupidity, and wonder at myself that I deal not with my own and others souls as one that looks for the great day of the Lord; and that I can have room for almost any other thoughts and words; and that such astonishing matters do not wholly absorb my mind. I marvel how I can preach of them slightly and coldly; and how I can let men alone in their sins; and that I do not go to them, and beseech them, for the Lord's sake, to repent, however they may take it, and whatever pain and trouble it should cost me.

I seldom come out of the pulpit but my conscience smiteth me that I have been no more serious and fervent. It accuseth me not so much for want of

ornaments and elegancy, nor for letting fall an unhandsome word; but it asketh me, 'How couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest, or in jest? How canst thou tell people that sin is such a thing, and that so much misery is upon them and before them, and be no more affected with it? Shouldst thou not weep over such a people, and should not thy tears interrupt thy words? Shouldst thou not cry aloud, and show them their transgressions; and entreat and beseech them as for life and death?'

“preach of heaven and hell in such a careless, sleepy manner?...”

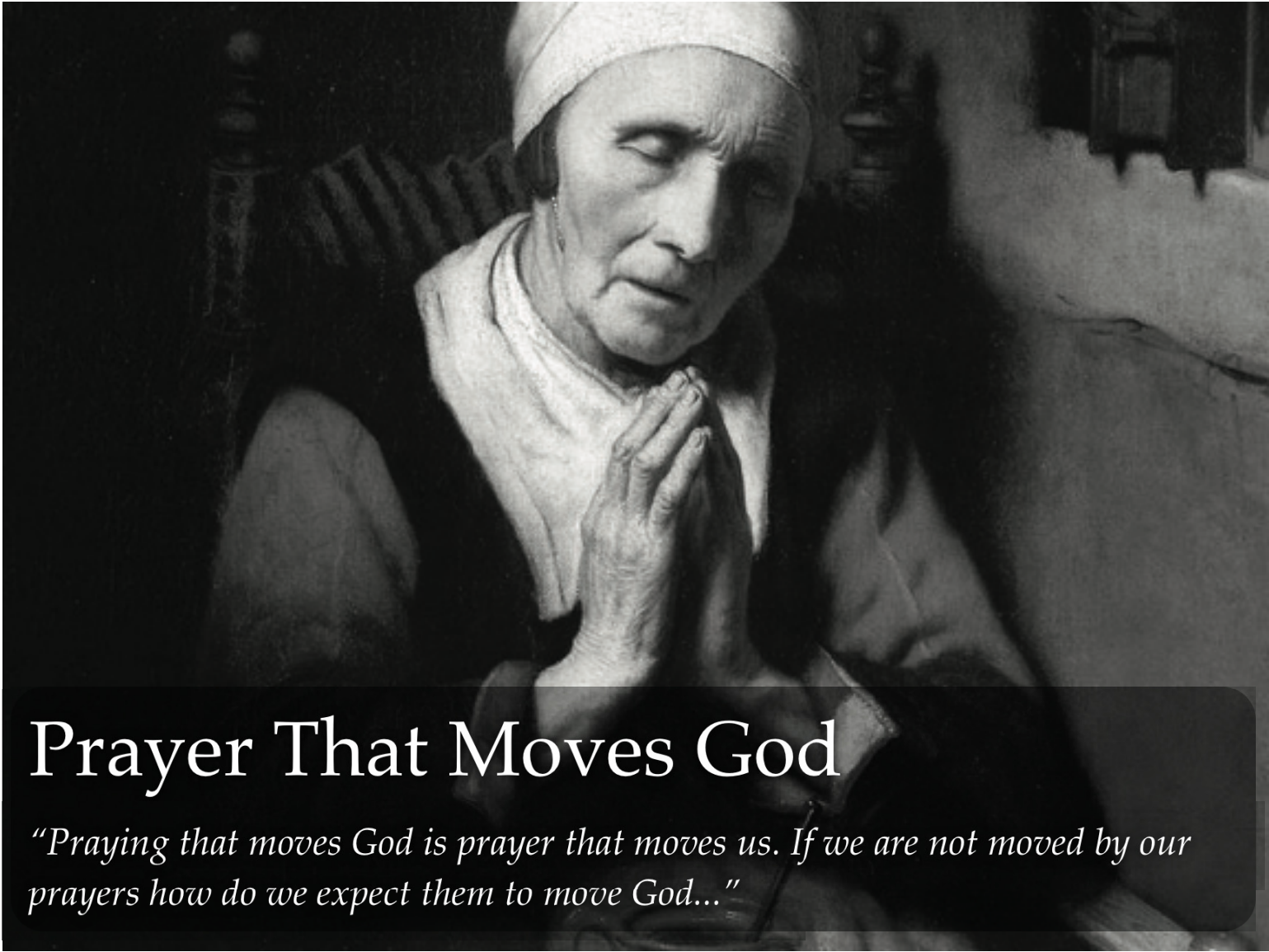
And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so, the Lord knows, I am ashamed of every sermon I preach; when I think what I have been speaking of, and who sent me, and that men's salvation or damnation is so much concerned in it, I am ready to tremble lest God should judge me as a sligher of His truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Me thinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can; were not we too much guilty of the sin which we

reprove, it would be so.

Insensible, Hardened Heart!

Truly this is the peal that conscience doth ring in my ears, and yet my drowsy soul will not be awakened. Oh, what a thing is an insensible, hardened heart! O Lord, save us from the plague of infidelity and hard-heartedness ourselves, or else how shall we be fit instruments of saving others from it? Oh, do that on our souls which thou wouldst use us to do on the souls of others.

Richard Baxter (1615-1691) - was a influential puritan voice in England. Authored many books which are read today by ministers and lay-people.



Prayer That Moves God

"Praying that moves God is prayer that moves us. If we are not moved by our prayers how do we expect them to move God..."

Strong Crying

OH BRETHREN THE HIGHEST form of worship and speech is prayer. We need to see praying that is bold, that is strong. Praying that moves God is prayer that moves us. If we are not moved by our prayers how do we expect them to move God? Our Master here on earth had "strong crying and tears" should we not have praying that is anything less? Oh for a resurrection of fervent praying, praying that is "owned by God." Loud crying! Lamenting with tears. Gethsemane prayer, agonizing prayer is needed in our lukewarm laid back Christianity today. Adam Clarke the Methodist commentator said: "Prayer requires more of the heart than the tongue." May we not be found lacking in fervent strong heart crying to our Lord. The prophet Isaiah speaks the word of the Lord to Hezekiah and may it be to us also spoken: "I have heard thy prayer, I have seen thy tears."

Lives Made Sublime

E.M. Bounds speaks of men that moved God by their prayers: "Mr. Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: 'He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining.' John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night; always, frequently, and with great earnestness. His whole life was a life of prayer. 'I would not rise from my seat,' he said, 'without lifting my heart to God.' His greeting to a friend was always: 'Do I meet you praying?' Luther said: 'If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer.' He had a motto: 'He that has prayed well has studied well.'"

Bounds continues to recount more lives made sublime through the ministry of prayer: "Archbishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. 'Prayer and

praise were his business and his pleasure,' says his biographer. Bishop Ken was so much with God that his soul was said to be God-enamored. He was with God before the clock struck three every morning. Bishop Asbury said: 'I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation.' Samuel Rutherford, the fragrance of whose piety is still rich, rose at three in the morning to meet God in prayer. Joseph Alleine arose at four o'clock for his business of praying till eight. If he heard other tradesmen plying their business before he was up, he would exclaim: 'O how this shames me! Doth not my Master deserve more than theirs?' He who has learned this trade well draws at will, on sight, and with acceptance of heaven's unfailing bank. One of the holiest and among the most gifted of Scotch preachers says: 'I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner. The morning hours, from six to eight, are the most uninterrupted and should be thus employed. After tea is my best hour, and that should be solemnly dedicated to God. I ought not to give up

the good old habit of prayer before going to bed; but guard must be kept against sleep. When I awake in the night, I ought to rise and pray. A little time after breakfast might be given to intercession.' This was the praying plan of Robert McCheyne. The memorable Methodist band in their praying shame us. 'From four to five

in the morning, private prayer; from five to six in the evening, private prayer. John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: 'O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!'"

Bounds shares more testimonies of men that prayed: "Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at 6 A.M., he would rise at four. Dr. Judson's success in prayer is attributable to the fact that he gave much time to prayer. He says on this point: 'Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day not merely to devotional exercises but to the very act of secret prayer and communion with God. Endeavor seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in his cause. Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God.' Impossible, say we, fanatical directions! Dr. Judson impressed an empire for Christ and laid the foundations of God's kingdom with imperishable granite in the heart of Burmah. He was successful, one of the few men who mightily impressed the world for Christ. Many men of greater gifts and genius and learning than he have made no such impression; their religious work is like footsteps in the sands, but he has engraven his work on the adamant. The secret of its profundity and endurance is found in the fact that he gave time to prayer. He kept the iron red-hot with prayer, and God's skill fashioned it with enduring power. No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying." Does that smart reading all these accounts? Oh! May we be found in this list of men that knew their God and did strong exploits.

*"I cannot utter a word.
All I can do is sob and
grieve over a nation that
is so rotten and a church
that is so sterile..."*

can do is sob and grieve over a nation that is so rotten and a church that is so sterile." David Legge recounts the story of John Hyde of India: "I read recently the biography of 'Praying Hyde'. Some of you may have heard this story before. Praying Hyde was on the mission field and he stayed on the mission field until he could do no more, through health. He was sent back home and he was sent to the doctors. When he went into the doctors, the doctor examined him, sent him away, and then he came back to get the results of what was wrong with him. The doctor sat him down and he said, 'Mr Hyde, do you have any pains in your chest?' He said 'Yes I do'. He says, 'Mr. Hyde, your heart has displaced itself, your heart ought to be here, but it has moved over in the cavity of your chest, and that can only happen through one thing, AGONY.' He was called the apostle of prayer and his prayers led to thousands being taken into the kingdom of God, into the church of Jesus Christ in the land of India. But he was a man that travailed. He was a man that lost his health for God." Are you willing to hear the voice of God and share the burden of God? This type of praying is for those that have not counted their lives dear to them.

Calloused Knees

Charles Finney shares some accounts of prayer in his sermon 'Prevailing Prayer': "The apostle Paul speaks of it as a travail of the soul. Jesus Christ, when he was praying in the garden, was in such an agony, that he sweat as it were great drops of blood falling down to the ground. I have never known a person sweat blood; but I have known a person pray till the blood started from the nose. And I have known persons pray till they were all wet with perspiration, in the coldest weather in winter. I have known persons pray for hours, till their strength was all exhausted with the agony of their minds. Such prayers prevailed with God. If you mean to pray effectually, you must pray a great deal. It was said of the apostle James, that after he was dead it was found his knees were callous like a camel's knees, by praying so much. Ah! Here was the secret of the success of those primitive ministers. They had callous knees."

Holy Agony

Leonard Ravenhill told a story of a pretty little business woman many years ago: "the Lord is really working on me, I can hardly sleep after 4 o'clock, I am up every morning between four and five. And I have long periods where I cannot utter a word. All I

Leonard Ravenhill speaking of men that prayed on their knees: "America has produced some of the greatest prayer warriors in the world. John Hyde was one of them. I knew someone who had prayed with him, and they said it was just awesome when this man went into prayer. There's a little book out on him called 'Praying Hyde' that would be well worth your reading. Edward Payson, better known as Praying Payson of Portland, was another great prayer warrior. He used to kneel at the side of his bed and pray and pray and pray. When they washed his body for burial, they found great big pads on his knees like a camel has. Tradition says that James had camel's knees but it's a living fact that Payson had them. When they were washing him, somebody said, "What abnormal knees. They're heavy with calluses.' That's because he used to pray at the side of his bed with energy - and he wore two grooves about six or seven inches long into that hard floor where he used to pray and make intercession."

David Brainerd in his diary stated: "I got up this morning and the Indians were still committing adultery and drinking and beating their tom-toms and shouting like hell itself. I prayed from a half hour after sunrise to a half hour before sunset. There was nowhere to pray in the Indian camp. I went into the woods and knelt in the snow. It was up to my chin. I wrestled in prayer until a half hour before sunset, and I could only touch the snow with the tips of my fingers. The heat of my body had melted the snow."

What amazing intercessory prayer! William Bramwell is famous in Methodist annals for personal holiness and for his wonderful success in preaching and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He went over his circuits like a flame of fire. The fire was kindled by the time he spent in

prayer. He often spent as much as four hours in a single season of prayer in retirement.

Ravenhill in this stream of thought said: "If you are going to get mature in God all the dwarfs around you will criticize and sneer at you and say 'Your trying to be holier than the rest of us, ah? But remember this: the men that have been used most by God have had the greatest devotional lives." May we be found much on our knees and much in prayer. Prayer that moves God. Heaven weeps for it. Eternity demands it. Hell is crying out for it.

*"All the dwarfs around
you will criticize and
sneer at you and say
'Your trying to be holier
than the rest of us, ah?...'"*

Greg Gordon (1979 - Present) - Founder of sermonindex.net ministry. His desire is to pray for and see society changing revival in North America. Currently living in Victoria, Canada.



Address On Revival

"Today, we have a Christianity made easy as an accommodation to an age that is unwilling to face the implication of Calvary..."

Unless Revival Comes

"WILT THOU NOT REVIVE us again: that Thy people may rejoice in thee?" (Psalm 85.6).

These words of the Psalmist express the heart-cry of many of God's children today. There is a growing conviction everywhere, and especially among thoughtful people, that unless revival comes, other forces will take the field, that will sink us still deeper into the mire of humanism and materialism.

With that conviction there is also a deepening hunger for a fresh manifestation of God. Indeed, so intense is the longing and so heavy the burden, that the words of the prophet Isaiah are frequently on the lips of God's children: "Oh that Thou wouldst rend the heavens, that Thou wouldst come down."

We have seen man's best endeavors in the field of evangelism leaving the communities untouched; true, we may have seen crowded churches, and many professions, but then all that is possible on the plane of human activity, as has been witnessed over

and over again. It has been said that "the Kingdom of God is not going to be advanced by our churches becoming filled with men, but by men in our churches becoming filled with God." Today, we have a Christianity made easy as an accommodation to an age that is unwilling to face the implication of Calvary, and the gospel of 'simply believism' has produced a harvest of professions which have done untold harm to the cause of Christ.

Modern Means and Facilities

We use all the modern means and facilities for the propagation of the gospel -- our technique in Christian work and witness has been developed to a fine art, and during recent years 'evangelize' has been heard from Congress, Convocation and Assembly; but as we look back over much activity in church work and witness, what do we see?

Not flags of victory that tell of communities won for Christ; not congregations throbbing with spiritual life, and the desert made to "rejoice and blossom as the rose." No, not flags, but gravestones -- like the

stones of our Scottish Culloden, that tell their pitiful tale of frustration and defeat. So we are today faced with the need -- pressing, urgent and awful -- for God to manifest His power: the need of a God-sent Holy Ghost revival.

A Spiritual Law

Many years ago Dr. Henry Drummond wrote of a "natural law in a spiritual world." It seems to me that our great need today is to rediscover a spiritual law in a natural world. The ills that shake the very foundation of our civilization have their roots in the spiritual and not in the material. Man has gone wrong at the center of things and he must get right there. Was it not Gladstone who said: "My only hope for our country is in bringing the human mind into contact with divine revelation"? Now let us be perfectly clear that only God can do that. Is this not the conviction that finds expression in the words of the Psalmist? If there was to be a revival, God must do the reviving, and it was God's people who were to be revived. I read in a little book recently, "We do

not have revivals to get men saved -- men get saved because we have revival."

The Origin Of Revival

"Wilt thou not...?" We do well to remember that in the whole field of Christian experience, the first step is with God: thought, feeling, and endeavor must find their basis and inspiration in the sovereign mercy of God. To me, one of the most disturbing features of present-day evangelism is the over-emphasis on what man can do, and I believe this to be the reason why we so often fail to get men and women to make the contact with Christ that is vital. How few there are today who, in the supreme moment of conversion or decision, become conscious within themselves of a new and overpowering reality -- the knowledge of God having done a saving work within them. The Apostle Paul puts it in clear light in his letter to the Galatians, when he writes: "it pleased God to reveal His Son in me." The fact of ultimate reality, surely, is this, that salvation is of God. He is the God of revival, and we must look to Him and to Him alone.

I have already referred to the cry of the prophet Isaiah -- his convictions were that the mountains would flow, and nations would tremble only when God came down. In other words, he is just saying that nothing will happen unless there is a mighty demonstration of God. It is my own deep conviction that the average man is not going to be impressed by our publicity, our posters or our programs, but let there be a demonstration of the supernatural in the realm of religion, and at once man is arrested. I have seen this happen over and over again during the recent movement in the Western Isles. Suddenly an awareness of God would take hold of a community, and, under the pressure of this divine presence, men and women would fall prostrate on the ground, while their cry of distress was made the means in God's hand, to awaken the indifferent who had sat unmoved for years under the preaching of the gospel.

The Agency Of Revival

"Wilt Thou not revive us again that Thy people...?" God is the God of revival. He is sovereign in the affairs of men. But we must not believe in any conception of God's sovereignty that nullifies man's responsibility. We are the human agents through whom revival is possible. To say, as so many do, "We can do nothing," may be a very accommodating doctrine to "them that are at ease in Zion," but it will not stand in the light of Divine revelation. Samuel Chadwick, in his book *Humanity and God*, writes: "The operation of Divine sovereignty and the free-

dom of human will are not irreconcilable to the wisdom of God. Our responsibility is not in the explanation of mystery, but in "obedience to obligation and privilege."

I wonder if we are really alive to our responsibility and privilege. I have read that Robert Murray McChesney had the picture of the setting sun painted on the dial of his watch, and underneath written, "The night cometh". Every time he looked at his watch, he was reminded of his responsibility as a minister of the gospel, and of the charge entrusted to him. If we study the life of the early disciples, we see how their whole being was animated and actuated by one great purpose -- to be at their best for God. They carried the seriousness into their witness that the man of the world carried into his business, or the explorer into his journeys and toils: they lived for God, and for souls.

The Attitude Of The Church

I am disturbed by the attitude of the Church in general toward aggressive evangelism or revival. By evangelism I do not mean just an effort to get people back into the Church; this effort, while commendable, does not get us very far. What I mean is something much more: it is the getting of men and women into vital, saving and covenant relationship with Jesus Christ, and so supernaturally altered that holiness will characterize their whole being: body, soul and spirit. It seems to me that the time has surely come when we must, with open mind and true heart, face ourselves with unqualified honesty and ask the question: "Am I

alive to my responsibility as a laborer in God's vineyard?" I, personally, have constantly to remind myself that I can be a very busy man, yet a very idle minister. How easy it is to live more or less in the enjoyment of God's free grace, and yet not realize that we are called to fulfill a divinely appointed purpose. Our commission is to declare the whole counsel of God in the midst of men: "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" -- that, brethren, is our privilege and our task. And yet we must confess that too often the great things of God have not been the predominating things: the lesser things of life have been allowed to absorb our interest, and the lure of the lesser loyalty has blurred our vision and robbed us of our passion to win souls for Jesus Christ. What, then, is the essential to recovery and revival? Surely a whole-hearted desire to be right

with God, to stand before Him in an adjusted relationship. I am convinced that if we are to see the hand of God at work, we must give to our lives the propulsion of a sacred vow, and with Hezekiah of old say: "Now it is in mine heart to make a covenant with the Lord God of Israel." Brethren, the new truths that grip us this morning must find expression and embodiment in a new dedication -- that is, if we are to be men whom God can trust with revival.

The Presence Of God

As a young student in Edinburgh it was my privilege to sit under the ministry of the late Dr. of St. Columba's. How well I recall the subduing sense of the presence of God that came over us, as that prince of preachers called us to our task. "Upon you," said the Doctor, "Christ lays the great task of evangelizing. We talk of the great trust of human life; the tremendous responsibility of an engine driver, the sea captain, or the leader of an army. There is entrusted to them the care of human lives. But to us there is entrusted the care of human souls, souls to be brought to Christ for pardon and healing through His precious blood, to be sunlit by His presence and consecrated to His service, and at last to be set as gleaming jewels in the crown of His eternal glory: or, because of our lack of vision, be allowed to wander further and further from God, and, as the years go on, trample out the lingering image of their Maker and at last be shut out for ever in the dark despair of unending woe."

In The Midst Of Men

"Revival," said Professor James S. Stewart, "is a new discovery of Jesus": God becoming real in the midst of men. I have known the Spirit of God laying hold of a community in such a way that you would hardly meet a person that was not seeking after God. Is it not of the reality of God's presence in revival power that Paul is writing -- "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? Brethren, is this light visible in us? Are our lives, are our churches, lights that mark the road that leads men to the Lamb?

"Perishing, Perishing! Thou wast not willing; Master, forgive, and inspire us anew; Banish our worldliness, help us ever to live with eternity's values in view."

May God help us to make this our prayer!

Duncan Campbell (1898-1962) - A fiery Scottish preacher used of God in revival. He is most famous for being involved in the Lewis Awakening in the Hebrides Islands in Scotland.

"To me, one of the most disturbing features of present-day evangelism is the over-emphasis on what man can do..."

"Master, forgive, and inspire us anew; Banish our worldliness, help us to ever. Live with eternity's values in views...."

Andrew Murray



"There is need of a great revival of spiritual life, of truly fervent devotion to our Lord Jesus, of entire consecration to

Hudson Taylor



"I myself, for instance, am not especially gifted, and am shy by nature, but my gracious and merciful God and Father

C.T. Studd



"Christ's call is to save the lost, not the stiff-necked; He came not to call scoffers but sinners to repentance; not to build and furnish comfortable chapels, churches, and cathedrals at home in which to rock Christian professors to sleep by means of clever essays, stereotyped prayers, and artistic musical performances, but to capture men from the devil's clutches and the very jaws of Hell. This can be accomplished only by a red-hot, unconventional, unfettered devotion, in the power of the Holy Spirit, to the Lord Jesus Christ."

"Funds are low again, hallelujah! That means God trusts us and is willing to leave His reputation in our hands."

"We Christians too often substitute prayer for playing the game. Prayer is good; but when used as a substitute for obedience, it is nothing but a blatant hypocrisy, a despicable Pharisaism... To your knees, man! And to your Bible! Decide at once! Don't hedge! Time flies! Cease your insults to God, quit consulting flesh and blood."

Girolamo Savonarola



"My Lord was pleased to die for my sins; why should I not be glad to give up my poor life out of love for Him."

"It [Holy Spirit] came from God, and so is Christ true, and Christ is thy God, who is in heaven and awaits thee."

"Lord! Teach me the way my soul should walk."

"The whole world knows that His glory has not been spread by force and weapons, but by poor fishermen."

"Elegance of language must give way before simplicity in preaching sound doctrine."

"Do you wish to be free? Then above all things, love God,

A.W. Tozer



"The labor of self-love is a heavy one indeed... The heart's fierce effort to protect itself from every slight, to shield its touchy honor from the bad opinion of friend and enemy, will never let the mind have rest."

"A satisfying prayer life elevates and purifies every act of body and mind and integrates the entire personality into a single spiritual unit. In the long pull we pray only as well as we live."

"The sovereign God wants to be loved for Himself and honored for Himself, but that is only part of what He wants. The other part is that He wants us to know that when

"A readiness to believe every promise implicitly, to obey every command unhesitatingly, to stand perfect and complete in all the will of God, is the only true spirit of Bible study." -Andrew Murray

His service. It is only in a church in which this spirit of revival has at least begun, that there is any hope of radical change in the relation of the majority of our Christian people to mission work."

"We are to be shut out from men, and shut in with God."

"The only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us in our daily conduct."

inclined Himself to me, and when I was weak in faith He strengthened me while I was still young. He taught me in my helplessness to rest on Him, and to pray even about little things in which another might have felt able to help himself."

"Do not have your concert first, and then tune your instrument afterwards. Begin the day with the Word of God and prayer, and get first of all into harmony with Him."

"If there be no enemy, no fight; if no fight, no victory; if no victory, no crown." -Girolamo Savonarola

love your neighbor, love one another, love the common weal; then you will have true liberty."

we have Him we have everything -- we have all the rest."

"HOW DEEPLY HUMBLLED should we be that there still exists in us so much carnality, love of the world, and conformity to the world; so little of the crucified spirit of a cross bearing Savior! What cause of shame that, with all our profession, the pulse of spiritual life beats in our souls so faintly, the spirit of prayer breathes in us so feebly, that we possess so little real, vital religion, and follow Christ at so great a distance. Filled with self-abasement should we be, that the fruits and graces of the Spirit are in us so sickly, drooping, and dwarfed; that we have so limited a measure of faith, love, and humility; are so defective in our patience and meekness, wisdom, and gentleness; that, with all our blossom and foliage, there is so little real fruit to the glory of our Father. May we not, in view of all this, exclaim with Ezra, in his deep grief and humiliation for the sins of the people, 'O my God, I am utterly ashamed; I blush to lift up my face to You. For our sins are piled higher than our heads, and our guilt has reached to the heavens.' Ezra 9:6. Oh, where shall we fly; where shall we hide our blushing face but in the blood of atonement! Sprinkled afresh with which, we may lift up our heads and not be ashamed." - Octavius Winslow

"THIS SEASON OF WAITING is always an essential qualification for successful service. God would have His children realize the utter inadequacy of all human means to accomplish His gigantic purposes, that thus the praise and glory might be afterwards ascribed exclusively to Him. The disciples were given ten days to review the field of battle, to recognize the difficulties that bristled round on every side, to measure the adversaries' strength, and to understand their own helplessness and weakness; thus were they driven to their knees in earnest, anxious prayer. Then came the answer. The promise was fulfilled, and the power stored up in the almighty Savior was brought down to His disciples in the person of the Holy Spirit." -Hugh D. Brown

R.A. Torrey



"The reason why many fail in battle is because they wait until the hour of battle. The reason why others succeed is because they have gained their victory on their knees long before the battle came. Anticipate your battles; fight them on your knees before temptation comes, and you will always have victory."

"Out of a very intimate acquaintance with D. L. Moody,

Brownlow North



"I believe there is one thing for which God is very angry with our land, and for which His Holy Spirit is so little among us, and that is the neglect of united prayer; the appointed means of bringing down the Holy Spirit."

"The neglect of prayer proves to my mind, that there is a large amount of practical infidelity. If the people believed that there was a real,

T. Austin Sparks



"The whole history of the Church is one long story of this tendency to settle down on this earth and to become conformed to this world, to find acceptance and popularity here and to eliminate the element of conflict and of pilgrimage. That is the trend and the tendency of everything. Therefore outwardly, as well as inwardly, pioneering is a costly thing."

"It is a costly and a suffering thing to come up against the religious system that has 'settled down' here. It is far more costly than coming up against the naked world itself. The religious system can be more ruthless and cruel and bitter; it can be actuated by all those mean things, contemptible things, prejudices and suspicions things that you will not even find in decent people in the world. It is costly to go on to the heavenlies, it is painful; but it is the way of the pioneer, and it has to be settled that that is how it is."

Norman Grubb



"Revival, as contrasted with a Holy Ghost atmosphere, is a clean-cut breakthrough of the Spirit, a sweep of Holy Ghost power, bending the hearts of hardened sinners as the wheat before the wind, breaking up the fountains of the great deep, sweeping the whole range of the emotions, as the master hand moves across the harp strings, from the tears and cries of the penitent to the holy laughter and triumphant joy of the cleansed. They are fools who belittle such holy experiences and warn against 'excessive emotionalism.'"

"Prayer meetings are dead affairs when they are merely asking sessions; there is adventure, hope and life when

D.E. Hoste



"Should it not be recognized that the practice of prayer and intercession needs to be taught to young believers, or rather developed in young believers, quite as much, if not more so than other branches of the curriculum? Unless, however, we ourselves are, through constant persevering practice, truly alive unto God in this holy warfare, we shall be ineffective in influencing others. I am quite sure the rule holds that the more we pray the more we want to pray; the converse also being true."

"I find it a good thing to fast. So many say they have not sufficient time to pray. We think nothing of spending an

"The great battles, the battles that decide our destiny and the destiny of generations yet unborn, are not fought on public platforms, but in the lonely hours of the night."

-Samuel Logan Brengle

I wish to testify that he was a far greater pray-er than he was preacher. Time and time again, he was confronted by obstacles that seemed insurmountable, but he always knew the way to overcome all difficulties. He knew the way to bring to pass anything that needed to be brought to pass."

existing, personal God, they would ask Him for what they wanted, and they would get what they asked. But they do not ask, because they do not believe or expect to receive."

"Oh Christians, go more to the prayer-meetings..."

"WE GIVE OURSELVES TO prayer. We preach a Gospel that saves to the uttermost, and witness to its power. We do not argue about worldliness; we witness. We do not discuss philosophy; we preach the Gospel. We do not speculate about the destiny of sinners; we pluck them as brands from the burning. We ask no man's patronage. We beg no man's money. We fear no man's frown...Let no man join us who is afraid, and we want none but those who are saved, sanctified and aflame with the fire of the Holy Ghost." – Samuel Chadwick

"DO WE GIVE SUFFICIENT attention to the theme of gaining Christ? It is our joy and privilege to know Him as God's unspeakable gift, but none knew this more fully than the apostle Paul. But was he satisfied with this knowledge? Or was Paul's soul-consuming desire, at all possible cost, to gain Christ; and thus to know Him, and the power of His resurrection, and the fellowship of His sufferings? Oh that Christ may be so known by us as a 'living, bright reality' that our one desire-our one absorbing heart-passion may be that we personally gain Christ-that we personally know Him as the apostle longed to do." - Hudson Taylor

"THE ESSENCE OF PRAYER does not consist in asking God for something but in opening our hearts to God, in speaking with Him, and living with Him in perpetual communion. Prayer is continual abandonment to God. Prayer does not mean asking God for all kinds of things we want; it is rather the desire for God Himself, the only Giver of Life, Prayer is not asking, but union with God. Prayer is not a painful effort to gain from God help in the varying needs of our lives. Prayer is the desire to possess God Himself, the Source of all life. The true spirit of prayer does not consist in asking for blessings, but in receiving Him who is the giver of all blessings, and in living a life of fellowship with Him." - Sadhu Sundar Singh

"The Church gives more time, thought, and money to recreation and sport than to prayer." -Samuel Chadwick

they are believing sessions, and the faith is corporately, practically and deliberately affirmed."

hour or two in taking our meals."



Count Zinzendorf

THROUGHOUT THE HISTORY of the Church, it has always been the most ardent lovers of Jesus who have felt the greatest need for more of His presence. Surely it is with this class of saints that Count Zinzendorf belongs. For Zinzendorf, loving fellowship with Christ was the essential manifestation of the Christian life. Throughout the Count's life, "His blessed presence" was his all consuming theme. He had chosen from an early age as his life-motto the now famous confession; "I have one passion; it is Jesus, Jesus only."

Flowing out of Zinzendorf's passionate love for Christ came a life disciplined in prayer. "Count Zinzendorf had early learned the secret of prevailing prayer. So active had he been in establishing circles for prayer that on leaving the college at Halle, at 16 years of age, he handed the famous professor Franke a list of seven praying societies." Also preceding the great Moravian revival of 1727, it was Count Zinzendorf who was used to encourage prayer for a fresh outpouring of the Holy Spirit. John Greenfield describes for us the constant prayer that followed the revival of 1727. "Was there ever in the whole of church history such an astonishing prayer meeting as that which beginning in 1727, went on one hundred years? It was known as the 'Hourly Intercession.' And it meant that by relays of brothers and sisters, prayer without ceasing was made to God for all the work and wants of His church." The best antidote for a powerless Church is the influence of a praying man. The influence of Count Zinzendorf's prayer-life did not stop with one small community. It ultimately went on to influence the whole world.

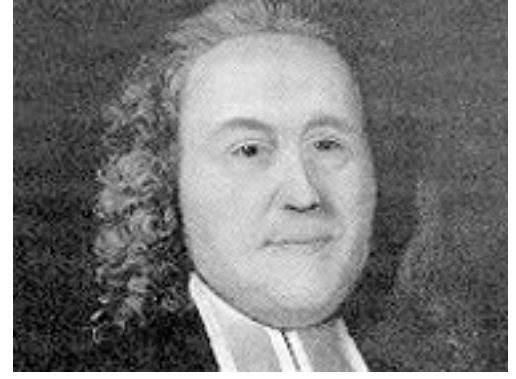
The source of Count Zinzendorf's success was bound up in his total allegiance and love for Jesus CHRIST! Likewise the source of the modern Church's failure lies in her half-hearted devotion and open disregard for the Lover of their souls. As the Bride of Christ, we are in need of some old-fashioned, gut wrenching, REAL repentance. Today, Jesus, the heartbroken Bridegroom, still cries out to us; "Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works." (Rev. 2:4-5



David Brainerd

SOME CHRISTIANS MAY have a difficult time understanding David Brainerd's zeal and love for JESUS. "To him the material and physical world had little value. He was of the race of the early martyrs. To him all things were naught that he might attain a deeper spiritual fellowship with God." Brainerd's diary states, "Thirsting desires and longings possessed my soul after perfect holiness. God was so precious to my soul that the world with all its enjoyments appeared vile. I had no more value for the favor of men than for pebbles." He spent a great deal of time in prayer and frequently set aside days for prayer and fasting. He loved to retire into the woods to be alone with God. "Prayer became Brainerd's priority and it was his joy to spend two hours at a time in secret communion with Christ. He would rise early in the morning and get alone with God to enjoy His presence. He thirsted for God, the living God and he was not disappointed!"

Determined to share Christ, Brainerd embraced a life of self-denial and sacrifice. He spent as much as twenty hours a week on horseback. His diet consisted of hasty pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter. His home was a small log room complete with a heap of straw laid upon boards for a bed. David Brainerd consistently and fervently interceded for the lost souls of the American Indians. Often he would travail with such earnestness that when he rose from his knees he was covered in sweat and could hardly walk straight. Like the persistent widow in Luke 18, David Brainerd's prayers were finally answered. Entire camps of Indians were converted by the power of God as he proclaimed a message of repentance and grace. Brainerd now saw a remarkable change in the lives of the Indians. He recorded in his diary, "I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails." David Brainerd poured a lifetime of holy passion, prayer and preaching into four short years. He ministered from 1743-1747, dying of tuberculosis at the age of 29, Brainerd once wrote in his diary, "I longed to be a flame of fire continually glowing in the divine service and building up of Christ's kingdom to my last and dying breath." That prayer was abundantly answered.



Gilbert Tennent

HE LABORED AS NEVER before to, "Sound the trumpet of God's judgment and alarm the secure by the terrors of the Lord." He was a man literally consumed with a vision of the holiness of God. As a result he urgently warned the stubborn sinner and hypocrite of a final judgment and eternal hell. The anointed George Whitefield writes of him, "Hypocrites must soon be converted or enraged at his preaching. He is a son of thunder and does not regard the face of man. He is deeply sensible of the deadness and formality of the Christian church in these parts, and has given noble testimonies against it." Gilbert Tennent preached as if "never sure to preach again, and as a dying man to dying men." His preaching was far from typical of his day. A historian of the "Great Awakening" describes the average minister's methods, "The habit of the preachers was to address their people as though they were all pious and only needed instruction and confirmation. It was not a common thing to proclaim the terrors of a violated law and insist on the absolute necessity of regeneration."

Mr. Tennent himself describes this kind of popular preaching. "They often strengthened the hands of the wicked by promising them life. They comfort people before they convince them; sow before they plow: and are busy in raising a fabric before they lay a foundation. These foolish builders strengthen men's carnal security by their soft, selfish, cowardly discourses. They have not the courage or honesty to thrust the nail of terror into the sleeping souls!" From 1736 through the 1740's, Gilbert Tennent's ministry was greatly blessed in promoting revival among the middle colonies in America. His ministry overlapped and supported the ministries of such godly men as Jonathan Edwards and George Whitefield. He could boldly warn men of the wrath of God because he had boldly agonized and travailed for their souls, "Often his soul wept in secret for the pride and obstinacy of those who refused to be reclaimed."

David Smithers - A Church historian that has a passion to see revival that will send out missionaries in this generation. Founded a ministry watchword.org where you can access his writings.



A New Type of Preacher

BUT NONE OF THESE THINGS move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. --Acts 20:24

If Christianity is to receive a rejuvenation, it must be by other means than any now being used. If the Church in the second half of this century is to recover from the injuries she suffered in the first half, there must appear a new type of preacher. The proper, ruler-of-the-synagogue type will never do. Neither will the priestly type of man who carries out his duties, takes his pay and asks no questions, nor the smooth-talking pastoral type who knows how to make the Christian religion acceptable to everyone. All these have been tried and found wanting.

Another kind of religious leader must arise among us. He must be of the old prophet type, a man who has seen visions of God and has heard a voice from the Throne. When he comes (and I pray God there will be not one but many), he will stand in flat contradiction to everything our smirking, smooth civilization holds dear. He will contradict, denounce and protest in the name of God and will earn the hatred and opposition of a large segment of Christendom. Such a man is likely to be lean, rugged, blunt-spoken and a little bit angry with the world. He will love Christ and the souls of men to the point of willingness to die for the glory of the One and the salvation of the other. But he will fear nothing that breathes with mortal breath.

"Lord, in the first half of this current century this need is even greater. Send to Your church today many who have 'seen visions of God and...heard a voice from the Throne.' Amen."

A.W. Tozer (1897-1963) - Known as the "20th century prophet," his writings and preaching have brought many to a deeper walk with God. Pastored in the Alliance church fellowships for many years.



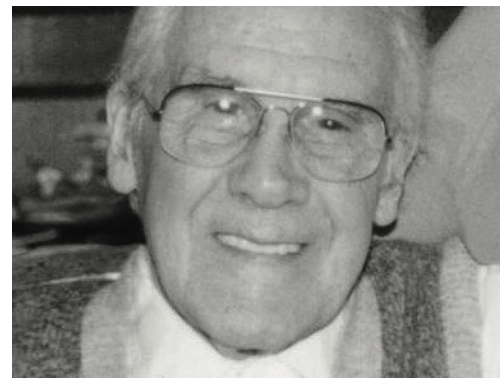
The Kind of Revival We Need

WE WANT A REVIVAL OF old-fashioned doctrine. I know not a single doctrine which is not at this hour studiously undermined by those who ought to be its defenders. There is not a truth that is precious to the soul which is not now denied by those whose profession it is to proclaim it. To me it is clear that we need a revival of old-fashioned gospel preaching like that of Whitefield and Wesley.

Urgently do we need a revival of personal godliness. This is, indeed, the secret of church prosperity. When individuals fall from their steadfastness, the church is tossed to and fro; when personal faith is steadfast, the church abides true to her Lord. It is upon the truly godly and spiritual that the future of religion depends in the hand of God. Oh, for more truly holy men, quickened and filled with the Holy Spirit, consecrated to the Lord and sanctified by His truth. Brethren, we must each one live if the church is to be alive; we must live unto God if we expect to see the pleasure of the Lord prospering in our hands. Sanctified men are the salt of society and the saviours of the race.

We want also a revival of vigorous, consecrated strength. I have pleaded for true piety; I now beg for one of the highest results of it. We need saints. We need gracious minds trained to a high form of spiritual life by much converse with God in solitude. Saints acquire nobility from their constant resort to the place where the Lord meets with them. There they also acquire that power in prayer which we so greatly need. Oh, that we had more men like John Knox, whose prayers were more terrible to Queen Mary than 10,000 men! Oh, that we had more Elijahs by whose faith the windows of heavens should be shut or opened! If our life is all in public, it will be a frothy, vapoury, ineffectual existence; but if we hold high converse with God in secret, we shall be mighty for good.

C.H. Spurgeon (1834-1892) - British Baptist preacher known as the "prince of preachers." He wrote volumes of works that are still reprinted in our day. Used to bring many souls to Christ in England.



We Wrestle Not

THE VERSATILITY OF PAUL is amazing. To the Thessalonians the very same man who stormed down the road to Damascus is "as gentle as a nurse"; to the Romans he reveals the brilliance of his legal mind; and to the Corinthians he is "a wise master builder." But to Timothy, Paul is "a soldier of Jesus Christ." Years later the famed English cricketer, C.T. Studd, who deserted the playing field for the battlefield of world evangelism, used to twit folk about being what he called "chocolate soldiers." In his "Quaint Rhymes of a Quondam Cricketer," he has this ditty:

Get up, get up for Jesus, ye soldiers of the Cross, A lazy Sunday morning surely means harm and loss; The Church of God is calling; in duty be not slack; You cannot fight the good fight while lying on your back.

Let's face it: We are not living in a day of militant Christianity. The very suggestion throws many into a spiritual pout, for they believe the Lord did all the fighting. (Appalling philosophy!) They glibly tell me, "The battle has already been won at Calvary." Christ did win, but that does not eliminate human responsibility. We are slackers, and as far as I can discern, at the judgment seat of Christ there will be no medals for slackers. Dear reader, do you and I realize that we are just one heartbeat from a fixed state of reward, be it of joy or shame?

Prayer is battle. Could it be that in our churches the right slogan over the door of most of our prayer rooms would be "We Wrestle Not?" Prayer taxes even the physical frame; prayer wears on the nerves; prayer involves the whole man. Prayer must have priority. Prayer must be our bolt to lock up the night, our key to open the day. Prayer is power. Prayer is wealth. Prayer is health of the soul.

Leonard Ravenhill (1907-1994) - Preached in America for revival until his death. One of the foremost authorities on revival in the 20th century, namely with the book "Why Revival Tarries."



The Hebrides Revival 1949

"At 3 AM, God swept in! About a dozen men and women lay on the floor, speechless. Something had happened..."

A Gracious Move

How did this gracious movement begin? In 1949, the local presbytery issued a proclamation to be read on a certain Sunday in all the Free Churches on the Island of Lewis. This proclamation called the people to consider the "low state of vital religion . . . throughout the land . . . and the present dispensation of Divine displeasure . . . due to growing carelessness toward public worship . . . and the growing influence of the spirit of pleasure which has taken growing hold of the younger generation."

They called on the churches to "take these matters to heart and to make serious inquiry what must be the end if there be no repentance. We call upon every individual as before God to examine his or her life in light of that

responsibility which attends to us all and that happily in divine mercy we may be visited with a spirit of repentance and turn again to the Lord whom we have so grieved."

Two praying sisters

I am not prepared to say what effect the reading of this declaration had upon the ministers or people of the island in general, but I do know that in the parish of Barvas a number of men and women took it to heart, especially two old women. I am ashamed to think of it, two sisters, one eighty-two and one eight-four, the latter blind. These two women developed a great heart concern for God to do something in the parish and gave themselves to waiting upon God in their little cottage.

"These two women developed a great heart concern for God to do something in the parish and waited upon God..."

One night God gave one of the sisters a vision. Now, we have got to understand that in revival remarkable things happen. It is supernatural; you are not moving on human levels; you are moving in divine places. In the vision, she saw the churches crowded with young people and she told her sister, "I believe revival is coming to the parish."

Peggy Smith was 84 years old and blind. Her sister Christine, 2 years younger, was almost doubled-up with arthritis. Yet, in the early hours of a winter's morning in 1949, in their little cottage near Barvas village on the Isle of Lewis in the Scottish Hebrides, they were to be found in earnest prayer. That morning, God visited them in a special way, giving them an unshakeable assurance that the revival they and others had been praying about for months, was near. Peggy, speaking in Gaelic (for they could not speak English) told her sister, "This is what God has promised: 'I will pour water upon him that is thirsty and floods upon the dry ground', and we are dealing with a covenant-keeping God".

Some months previously, Peggy had received a dream from God in which she was shown that revival was coming and the church would be crowded again with young people. At the time, that seemed most unlikely. There had been a definite movement of the Spirit of God just before World War 2, but the war had taken its toll. By 1949, the younger generation was drifting away from God.

After her dream, Peggy sent for her minister, James Murray MacKay, and told him what she believed was a revelation from God. She asked him to call the church leaders to prayer. This man of God responded, and for months he and others met to do business with God 3 nights a week in real prayer. The minister's wife also had a dream in which she saw the church filled with people who were obviously concerned about their souls; and a stranger was in the pulpit.

Revival is coming

The very same day that God gave the two elderly sisters the assurance about the coming revival, there had also been a

group praying with the Rev. MacKay at about 10 PM in a barn in Barvas (about 12 miles away from Stornoway). While kneeling on the straw they pleaded with

Almighty God. A young deacon from the Free Church stood up and read Ps. 24: "Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false" (ps 24:3,4). He read the passage again and then challenged the praying group, "Brethren, we have been praying for weeks waiting on God, but I would like to ask now, are your hands clean? Are your hearts pure?" As they continued to wait before God, His awesome presence swept into the barn. At 4 AM, they (in the words of Duncan Campbell) "moved out of the realm of the common and the natural into the sphere of the super-natural, and that is revival".

It was Duncan Campbell of the Faith Mission that Rev. MacKay felt led to invite to Barvas for special meetings. The leading was confirmed by Peggy Smith. She told him that "one night, in a vision, the Lord had revealed to her not only that revival was coming, but also the identity of the instrument He had chosen to use: Duncan Campbell".

At first, Duncan Campbell refused the immediate invitation and put it in his diary for the following year. When the two praying sisters heard this, they simply said, "This is what man has said. God said he was coming, and he will be here within the fort-

night". And sure enough, he was!

Although there was a great spirit of expectancy at the first meeting, and although there was a freedom in the Spirit, nothing very remarkable happened. After the meeting, it was suggested that about 30 of them retire in a nearby cottage to spend the night in prayer.

God begins to move

Duncan Campbell described what happened, "God was beginning to move; the heavens were opening. We were there on our faces before God. At 3 AM, God swept in! About a dozen men and women lay on the floor, speechless. Something had happened. We knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 AM to discover men and women seeking God.

They walked on a country road and found 3 men on their faces, crying to God for mercy. There was a light in every home; no-one seemed to think of sleep."

When Duncan and his friends gathered at the church later in the morning, the place was crowded. A stream of busses came from every part of the Island, yet no-one could discover who had told them to come. A butcher in his van brought 7 men from a distance of 17 miles. All 7 were gloriously converted. Now the revival was really under way. The Spirit of God was at work. All over the church, men and women were crying for mercy. That meeting went on until 4 AM the following morning.

Even then, Duncan Campbell was unable to go to bed. As he was leaving the church, a messenger summoned him to go to the local police station. They were in great spiritual distress; under the still, star-lit sky, he found men and women on the road, others by the side of a cottage and some behind a peat stack, all crying to God for mercy. The revival had come.

That went on for 5 weeks with services from early morning till late at night or early in the morning. Then it spread to the neighbouring parishes. What had happened in Barvas was repeated over and over again. The sacred presence of God was everywhere. Sinners found themselves unable to escape it.

"Although the peak of the revival was between 1949 and 1952, the blessing continued to flow for many years...."

Before the revival, Stornoway had one of the highest drinking rates in Scotland, and 'bothans', illegal and unlicensed drinking places, flourished. After the revival, one publican mourned, "The drink trade on the Island is ruined."

Continued blessings

Although the peak of the revival was between 1949 and 1952, the blessing continued to flow for many years. Even in 1957, God again manifested His power, this time, to the great delight of Duncan Campbell, it was on

the Island of North Uist. It was a recognised fact that Uist had never known revival. Local ministers testified that the move in Uist was even greater than the previous move in Lewis. Again, the move of the Spirit of God was carried on by believing prayer and through faithful preaching of the Word of God. There was, however, an unusual note, for God chose as His main instrument in Uist, 4 sister pilgrims of the faith mission. Meetings were crowded and night after night, people were found crying to God for salvation.

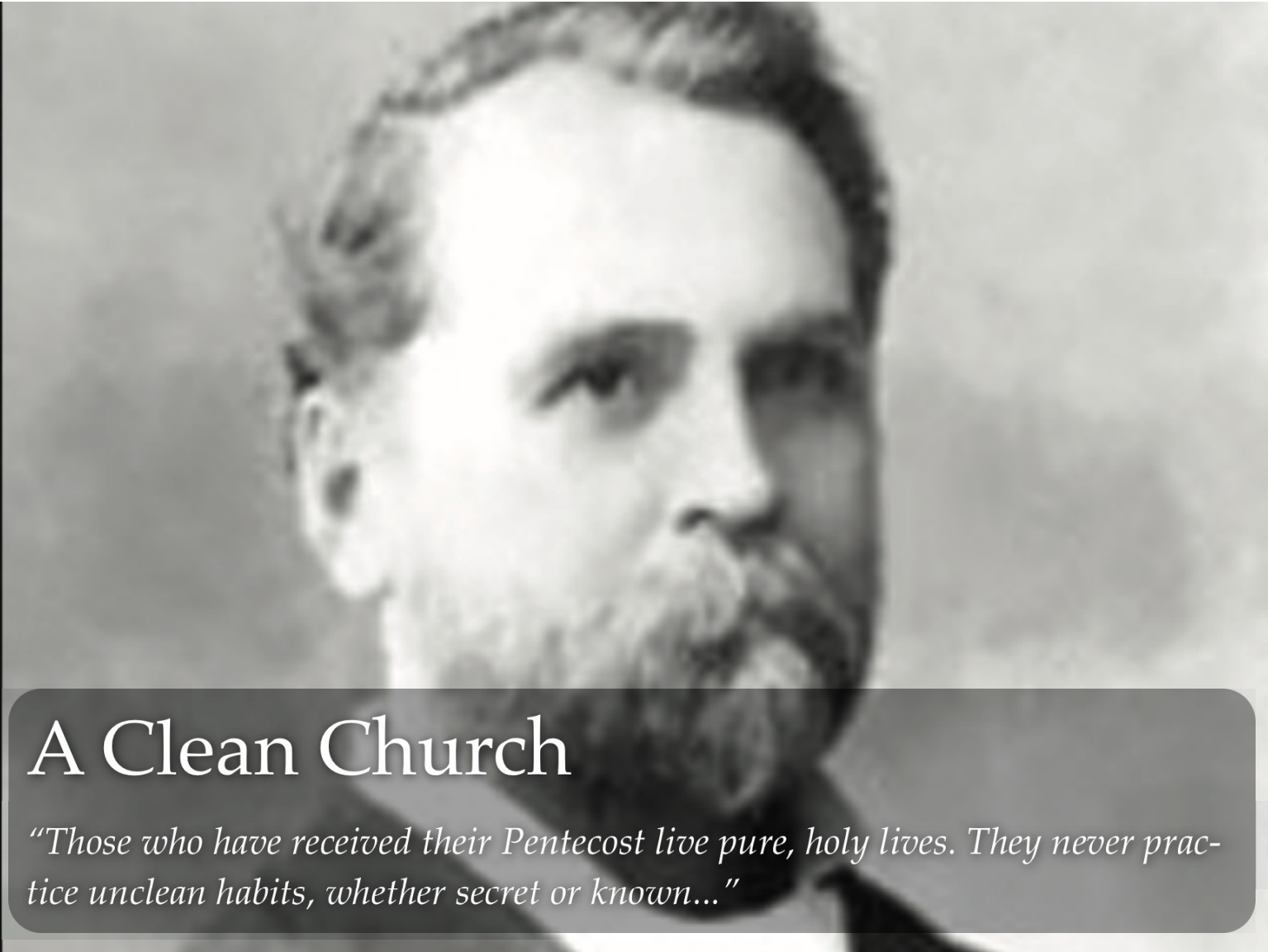
Many young men from the Hebridian revival heard the call of God and entered the ministry. Others answered the call to the mission field.

Duncan Campbell once wrote: "Those who seek God for revival must be prepared for God to work in His own way and not according to their programme. His sovereignty does not relieve men of responsibility. God is the God of revival, but man is the human agent through whom revival is possible. Desire for revival is one thing, confident anticipation that their desire will be fulfilled is another."

It takes the supernatural to break the bonds of the natural. You can make a community mission-conscious. You can make a community crusade-conscious. But only God can make a community God-conscious. Just think about what would happen if God came to any community in power. I believe that day is coming. May God prepare us all for it.

"Those who seek God for revival must be prepared for God to work in His own way and not according to their way...."

Duncan Campbell (1898-1962) - A fiery Scottish preacher used of God in revival. He is most famous for being involved in the Lewis Awakening in the Hebrides Islands in Scotland.



A Clean Church

"Those who have received their Pentecost live pure, holy lives. They never practice unclean habits, whether secret or known..."

Cure Proud Flesh

PROUD FLESH REQUIRES the fire. Nothing rivals it in the dispatch and effectiveness with which it does its work. A Boston physician told me that, with all the modern discoveries of science, there had been nothing found that would do but fire. In the moral world there is nothing obtainable that will cure proud flesh in our natures and in our churches except Pentecostal fire. This alone will kill the "brag," the pomp, the gusto, the ungodly strut so evident in so many professors of religion today. Let us take down our lightning rods, all our preventatives, and fire, celestial fire, will leap over the battlements of heaven and fall upon us, slaying all our pride, destroying all our tin, dross, and reprobate silver, and giving us a joyous release from all chaff and from

all that is lightweight.

Those who have received their Pentecost live pure, holy lives. They never practice unclean habits, whether secret or known. They do not have unclean thoughts, unchaste desires, or unholy passions. They do not use wine, beer, tobacco, snuff or opium. The behavior of the tongue is included in the life. The conversation must be pure and chaste, never vulgar, never immodest. The jest with its indelicate association is never heard on the mouth of the Pentecostal saint.

Men who are in unholy connection with this Godless world in lodges, fraternities and Christless institutions, or who will stoop to the commercial trickeries of this age, or who will lend their influence to abet a questionable business, have not been through the furnace of the upper room. Pentecostal

Christians have "clean hands and pure hearts." "Hands" in the Bible refers to the outward, manifest, visible life. It refers to what man sees. The word has regard to conduct. The life must be clean. A man can not be in close contact with the world without being contaminated.

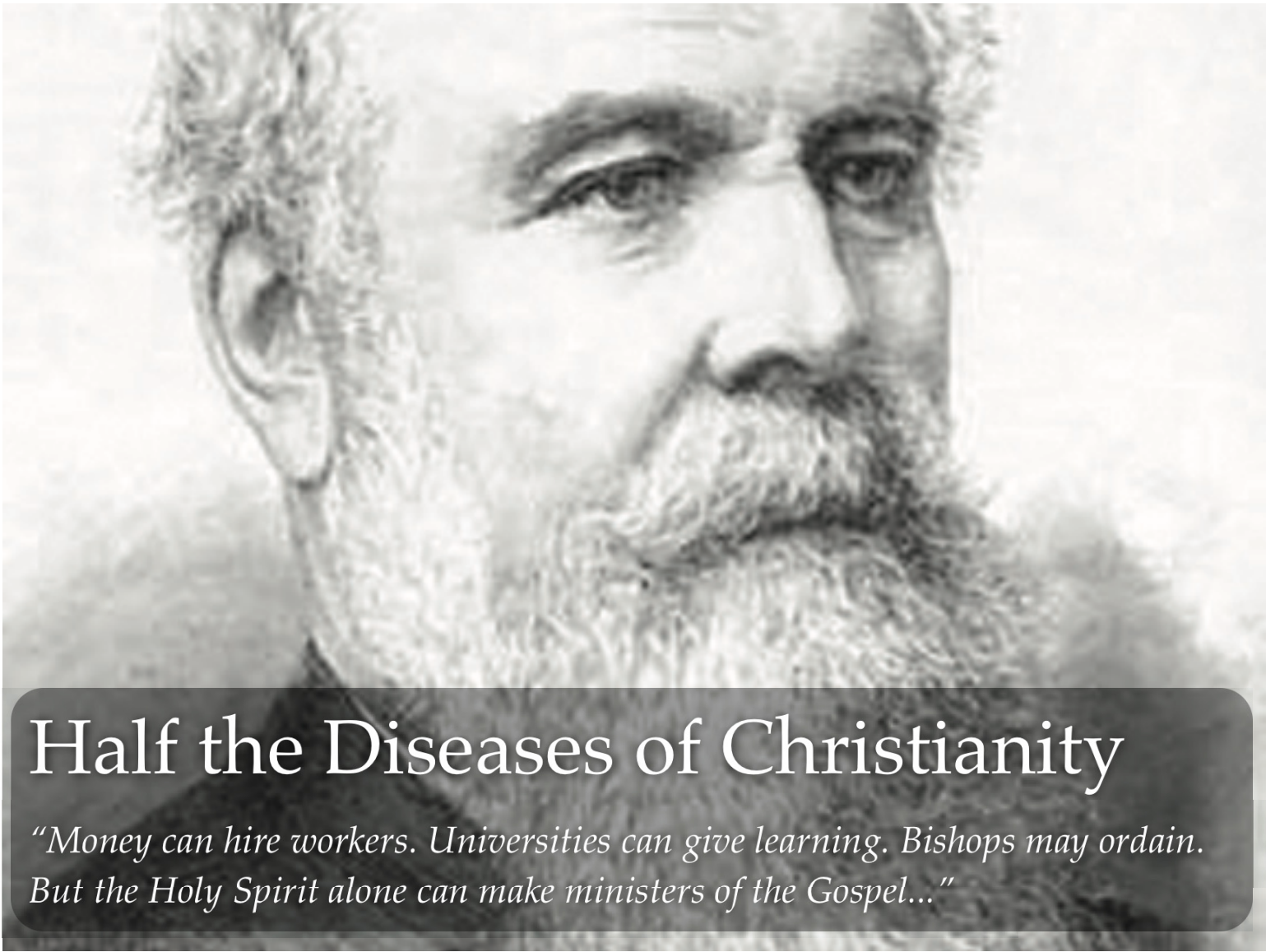
Uncleanness Of Heart

How plainly uncleanness of heart reveals itself in the actions, tempers and ambitions of the disciples previous to their Pentecost! They were selfish: they wanted the best places. Instance John and James bidding for chief seats. Notice the anger and indignation consequent upon the rest of the twelve hearing of the request of the two brothers. But, passing the upper room experience, we look in vain to find evidences of envy or self-seeking in these men. That Pentecostal

electrocution forever put an end to the self-life.

How this fiery cleansing would relieve the church today! Office-seeking preachers would not buttonhole the bishops. This continual lobbying of which the presiding elder or superintendent is the unhappy subject would cease. Men would be more anxious to show their devotion to Christ and self-denial for his cause, than to obtain the best appointments. An unheard of thing might possibly be, viz., a vacancy on the official board, and no one sitting up nights concocting a scheme which would lift him to the place.

Seth Rees (1854-1933) - He became known as the "Earthquaker" for his strong preaching of holiness.



Half the Diseases of Christianity

"Money can hire workers. Universities can give learning. Bishops may ordain. But the Holy Spirit alone can make ministers of the Gospel..."

All Ministers Saved?

"THESE ARE THE NAMES of the twelve apostles... and Judas Iscariot, who betrayed Him." Mt. 10:2-4

We are taught here, that all ministers are not necessarily saved men. We see our Lord choosing a Judas Iscariot to be one of His apostles. We cannot doubt that He who knew all hearts, knew well the characters of the men whom He chose. And He includes in the list of apostles one who was a traitor!

We shall do well to bear in mind this fact.

Ordination does not confer the saving grace of the Holy Spirit. Ordained men are not necessarily converted. We are not to regard them as infallible, either in doctrine or in practice.

We are not to make popes or idols of them, and insensibly put them in Christ's place. We are to regard them as "men of like passions" with ourselves, liable to the same infirmities, and daily requiring the same grace.

We are not to think it impossible for them to do very bad things, or to expect them to be above the reach of harm from flattery, covetousness, and the world.

Prove Their Teaching

We are to prove their teaching by the word of God, and follow them so far as they follow Christ, but no further.

Above all, we ought to pray for them, that they may be successors not of Judas Iscariot; but of James and John.

It is an dreadful thing to be a minister of the Gospel!

Ministers Need Many Prayers

It is plain that the life of a faithful minister of Christ cannot be one of ease. He must be ready to spend body and mind, time and strength, in the work of His calling. Laziness and frivolity are bad enough in any profession, but worst of all in that of a watchman for souls.

It is plain, for another thing, that the position of the ministers of Christ is not that which ignorant people sometimes ascribe to them, and which they unhappily sometimes claim for themselves. They are not so much ordained to rule as to serve. They are not intended so much to have dominion over the Church, as to supply its

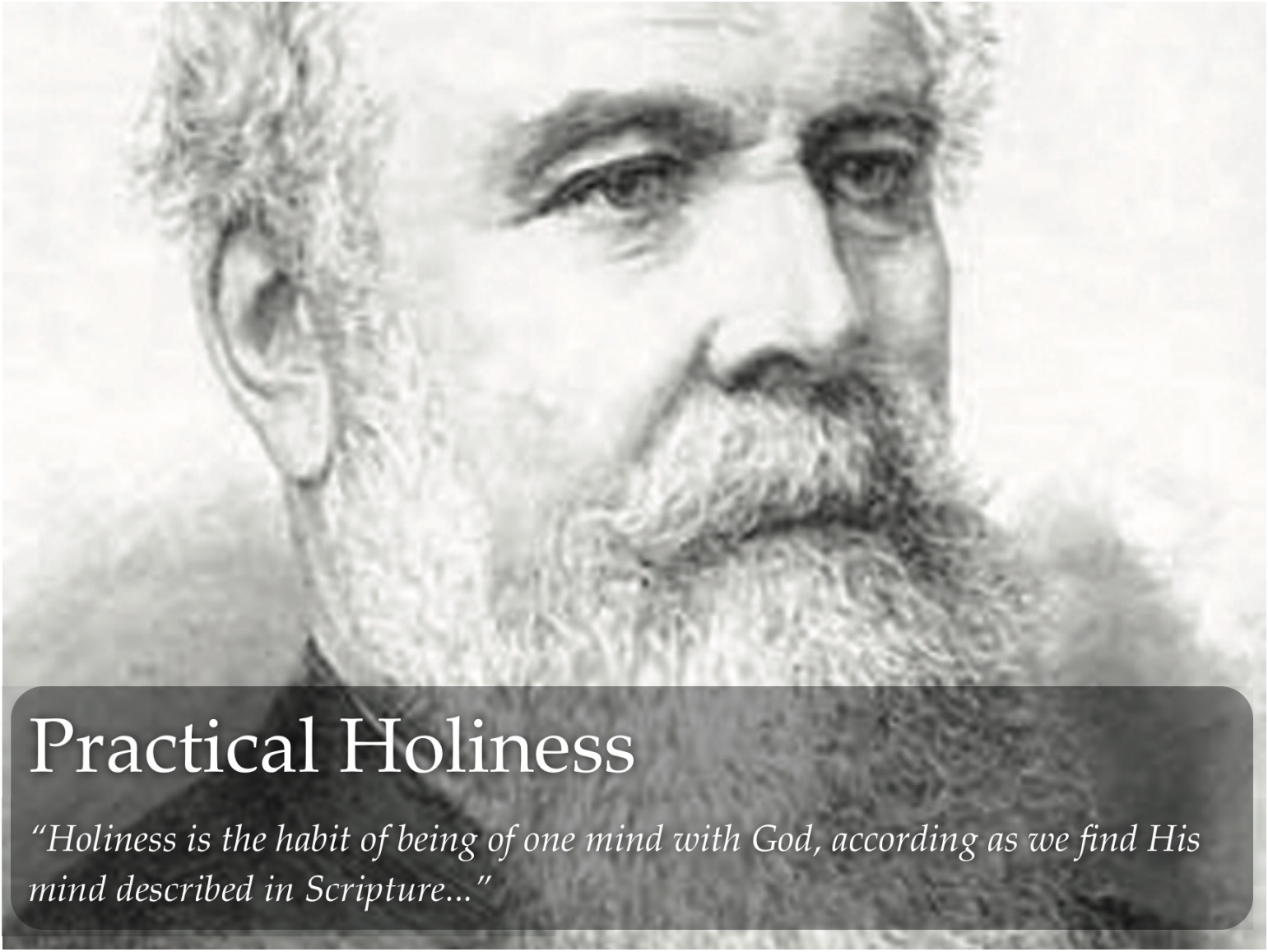
needs, and serve its members.

Happy would it be for the cause of true religion, if these things were better understood! Half the diseases of Christianity have arisen from mistaken notions about the pastor's office!

Making Ministers?

Money can hire workers. Universities can give learning. Congregations may elect. Bishops may ordain. But the Holy Spirit alone can make ministers of the Gospel.

J.C. Ryle (1816-1900) - A Bishop in the Anglican Church. Was a non-conformist in spirit. Wrote many strong prophetic lasting books.



Practical Holiness

"Holiness is the habit of being of one mind with God, according as we find His mind described in Scripture..."

Without Holiness?

"HOLINESS, WITHOUT WHICH NO man shall see the Lord" (Heb. 12:14). The text which heads this page opens up a subject of deep importance. That subject is practical holiness. It suggests a question which demands the attention of all professing Christians: are we holy? Shall we see the Lord? That question can never be out of season. The wise man tells us, "There is . . . a time to weep, and a time to laugh, a time to keep silence, and a time to speak" (Eccl. 3:4, 7); but there is no time, no, not a day, in which a man ought not to be holy. Are we?

That question concerns all ranks and conditions of men. Some are rich and some are poor, some learned and some unlearned, some masters and some servants; but there is no rank or condition in life in which a man ought not to be holy. Are we? I ask to be heard today about this question. How stands the account between our souls and God? In this hurrying, bustling world, let us stand still for a few minutes and consider the

matter of holiness. I believe I might have chosen a subject more popular and pleasant. I am sure I might have found one more easy to handle. But I feel deeply I could not have chosen one more seasonable and more profitable to our souls. It is a solemn thing to hear the Word of God saying, "Without holiness no man shall see the Lord" (Heb. 12:14).

Practical Holiness

First then, let me try to show what true practical holiness is: what sort of persons are those whom God calls holy? A man may go great lengths and yet never reach true holiness. It is not knowledge—Balaam had that; nor great profession—Judas Iscariot had that; nor doing many things—Herod had that; nor zeal for certain matters in religion—Jehu had that; nor morality and outward respectability of conduct—the young ruler had that; nor taking pleasure in hearing preachers—the Jews in Ezekiel's time had that; nor keeping company with godly people—Joab and Gehazi and Demas had that. Yet

none of these were holy! These things alone are not holiness. A man may have any one of them and yet never see the Lord.

What then is true practical holiness? It is a hard question to answer. I do not mean that there is any want of scriptural matter on the subject. But I fear lest I should give a defective view of holiness and not say all that ought to be said, or lest I should say things about it that ought not to be said, and so do harm. Let me, however, try to draw a picture of holiness, that we may see it clearly before the eyes of our minds. Only let it never be forgotten, when I have said all, that my account is but a poor imperfect outline at the best.

Agreeing In God's Judgement

a. Holiness is the habit of being of one mind with God, according as we find His mind described in Scripture. It is the habit of agreeing in God's judgment, hating what He hates, loving what He loves, and measuring everything in this world by

the standard of His Word. He who most entirely agrees with God, he is the most holy man.

b. A holy man will endeavor to shun every known sin and to keep every known commandment. He will have a decided bent of mind towards God, a hearty desire to do His will, a greater fear of displeasing Him than of displeasing the world, and a love to all His ways. He will feel what Paul felt when he said, "I delight in the law of God after the inward man" (Rom. 7:22), and what David felt when he said, "I esteem all Your precepts concerning all things to be right, and I hate every false way" (Ps. 119:128).

To Be Like Our Lord Jesus Christ

c. A holy man will strive to be like our Lord Jesus Christ. He will not only live the life of faith in Him and draw from Him all his daily peace and strength, but he will also labor to have the mind that was in Him and to be conformed to His image (Rom. 8:29). It will be his aim to bear with and forgive others, even as Christ forgave us; to be unselfish, even as Christ pleased not Himself; to walk in love, even as Christ loved us; to be lowly-minded and humble, even as Christ made Himself of no reputation and humbled Himself. He will remember that Christ was a faithful witness for the truth; that He came not to do His own will; that it was His meat and drink to do His Father's will; that He would continually deny Himself in order to minister to others; that He was meek and patient under undeserved insults; that He thought more of godly poor men than of kings; that He was full of love and compassion to sinners; that He was bold and uncompromising in denouncing sin; that He sought not the praise of men, when He might have had it; that He went about doing good; that He was separate from worldly people; that He continued instant in prayer; that He would not let even His nearest relations stand in His way when God's work was to be done. These things a holy man will try to remember. By them he will endeavor to shape his course in life. He will lay to heart the saying of John: "He who says he abides in [Christ] ought himself also so to walk, even as He walked" (1 John 2:6), and the saying of Peter, that "Christ . . . suffered for us, leaving us an example that you should follow His steps" (1 Pet. 2:21). Happy is he who has learned to make Christ his "all," both for salvation and example! Much time would be saved, and much sin prevented, if men would oftener ask themselves the question: "What would Christ have said and done if He were in my place?"

"A holy man will follow after humility. He will desire, in lowliness of mind, to esteem all others better than himself..."

d. A holy man will follow after meekness, patience, gentleness, kind tempers, government of his tongue. He will bear much, forbear much, overlook much and be slow to talk of standing on his rights. We see a bright example of this in the behavior of David when Shimei cursed him, and of Moses when Aaron and Miriam spoke against him (2 Sam. 16:10; Num. 12:3).

e. A holy man will follow after temperance and self-denial. He will labor to mortify the desires of his body, to crucify his flesh with his affections and lusts, to curb his passions, to restrain his carnal inclinations, lest at any time they break loose. Oh, what a word is that of the Lord Jesus to the apostles: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life" (Luke 21:34), and that of the apostle Paul: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Charity and Brotherly Kindness

f. A holy man will follow after charity and brotherly kindness. He will endeavor to observe the golden rule of doing as he would have men do to him and speaking as he would have men speak to him. He will be full of affection towards his brethren, towards their bodies, their property, their characters, their feelings, their souls. "He who loves another," says Paul, "has fulfilled the law" (Rom. 13:8). He will abhor all lying, slander, backbiting, cheating, dishonesty and unfair dealing, even in the least things. The shekel and cubit of the sanctuary were larger than those in common use. He will strive to adorn his religion by all his outward demeanor and to make it lovely and beautiful in the eyes of all around him. Alas, what condemning words are the thirteenth chapter of 1 Corinthians, and the sermon on the mount, when laid alongside the conduct of many professing Christians!

Benevolence Towards Others

g. A holy man will follow after a spirit of mercy and benevolence towards others. He will not stand all the day idle. He will not be content with doing no harm; he will try to do good. He will strive to be useful in his day and generation and to lessen the spiritual wants and misery around him as far as he can. Such was Dorcas: "full of good works and almsdeeds, which she did"—not merely purposed and talked about, but did. Such a one was Paul: "I will very gladly spend and be spent for you," he says, "though the more abundantly I love you, the less I be loved" (Acts 9:36; 2

Cor. 12:15).

h. A holy man will follow after purity of heart. He will dread all filthiness and uncleanness of spirit, and seek to avoid all things that might draw him into it. He knows his own heart is like tinder and will diligently keep clear of the sparks of temptation. Who shall dare to talk of strength when David can fall? There is many a hint to be gleaned from the ceremonial law. Under it the man who only touched a bone or a dead body or a grave or a diseased person became at once unclean in the sight of God. And these things were emblems and figures. Few Christians are ever too watchful and too particular about this point.

Following After The Fear Of God

i. A holy man will follow after the fear of God. I do not mean the fear of a slave, who only works because he is afraid of punishment and would be idle if he did not dread discovery. I mean rather the fear of a child, who wishes to live and move as if he was always before his father's face, because he loves him. What a noble example Nehemiah gives us of this! When he became governor at Jerusalem, he might have been chargeable to the Jews and required of them money for his support. The former governors had done so. There was none to blame him if he did. But he says, "So did not I, because of the fear of God" (Neh. 5:15).

j. A holy man will follow after humility. He will desire, in lowliness of mind, to esteem all others better than himself. He will see more evil in his own heart than in any other in the world. He will understand something of Abraham's feeling, when he says, "I am dust and ashes," and Jacob's, when he says, "I am less than the least of all Your mercies," and Job's, when he says, "I am vile," and Paul's, when he says, "I am chief of sinners." Holy Bradford, that faithful martyr of Christ, would sometimes finish his letters with these words: "A most miserable sinner, John Bradford." Good old Mr. Grimshaw's last words, when he lay on his deathbed, were these: "Here goes an unprofitable servant."

k. A holy man will follow after faithfulness in all the duties and relations in life. He will try, not merely to fill his place as well as others who take no thought for their souls, but even better, because he has higher motives and more help than they. Those words of Paul should never be forgotten: "Whatever you do, do it heartily, as to the Lord": "Not slothful in business; fervent in spirit; serving the Lord" (Col. 3:23; Rom. 12:11). Holy persons should aim at doing everything well and should be ashamed of allowing themselves to do anything ill if they can help it. Like Daniel, they should seek to give no "occasion" against themselves, except concerning the law of their God (Dan. 6:5). They should strive to be good hus-

bands and good wives, good parents and good children, good masters and good servants, good neighbors, good friends, good subjects, good in private and good in public, good in the place of business and good by their firesides. Holiness is worth little indeed if it does not bear this kind of fruit. The Lord Jesus puts a searching question to His people when He says, "What do you more than others?" (Matt. 5:47).

"I do not understand how a man can be a true believer unto whom sin is not the greatest burden, sorrow and trouble..."

1. Last, but not least, a holy man will follow after spiritual-mindedness. He will endeavor to set his affections entirely on things above and to hold things on earth with a very loose hand. He will not neglect the business of the life that now is; but the first place in his mind and thoughts will be given to the life to come. He will aim to live like one whose treasure is in heaven and to pass through this world like a stranger and pilgrim traveling to his home. To commune with God in prayer, in the Bible, and in the assembly of His people—these things will be the holy man's chief enjoyments. He will value everything and place and company, just in proportion as it draws him nearer to God. He will enter into something of David's feeling, when he says, "My soul follows hard after You"; "You are my portion" (Ps. 63:8; 119:57).

A Tender Conscience?

Here let me insert that I am not without fear that my meaning will be mistaken, and the description I have given of holiness will discourage some tender conscience. I would not willingly make one righteous heart sad or throw a stumbling block in any believer's way. I do not say for a moment that holiness shuts out the presence of indwelling sin. No, far from it. It is the greatest misery of a holy man that he carries about with him a "body of death"; that often when he would do good "evil is present with him"; that the old man is clogging all his movements and, as it were, trying to draw him back at every step he takes (Rom. 7:21). But it is the excellence of a holy man that he is not at peace with indwelling sin, as others are. He hates it, mourns over it and longs to be free from its company. The work of sanctification within him is like the wall of Jerusalem—the building goes forward "even in troublous times" (Dan. 9:25).

Neither do I say that holiness comes to ripeness and perfection all at once or that these graces I have touched on must be found in full bloom and vigor before you can call a man holy. No, far from it. Sanctification is always a progressive work. Some men's graces are in the blade, some in the ear, and some are like full corn in the ear. All must have a beginning. We must never de-

spise "the day of small things." And sanctification in the very best is an imperfect work. The history of the brightest saints that ever lived will contain many a "but" and "however" and "notwithstanding" before you reach the end. The gold will never be without some dross, the light will never shine without some clouds, until we reach the heavenly Jerusalem. The sun himself has spots upon his face. The holiest men have many a blemish and defect when weighed

in the balance of the sanctuary. Their life is a continual warfare with sin, the world and the devil; and sometimes you will see them not overcoming, but overcome. The flesh is ever lusting against the spirit, and the spirit against the flesh, and in many things they offend all (Gal. 5:17; James 3:2).

But still, for all this, I am sure that to have such a character as I have faintly drawn, is the heart's desire and prayer of all true Christians. They press towards it, if they do not reach it. They may not attain to it, but they always aim at it. It is what they strive and labor to be, if it is not what they are.

True Holiness Is A Great Reality

And this I do boldly and confidently say, that true holiness is a great reality. It is something in a man that can be seen and known and marked and felt by all around him. It is light: if it exists, it will show itself. It is salt: if it exists, its savor will be perceived. It is a precious ointment: if it exists, its presence cannot be hid.

I am sure we should all be ready to make allowance for much backsliding, for much occasional deadness in professing Christians. I know a road may lead from one point to another and yet have many a winding and turn, and a man may be truly holy and yet be drawn aside by many an infirmity. Gold is not the less gold because mingled with alloy, nor light the less light because faint and dim, nor grace the less grace because young and weak. But after every allowance, I cannot see how any man deserves to be called "holy" who willfully allows himself in sins and is not humbled and ashamed because of them. I dare not call anyone "holy" who makes a habit of willfully neglecting known duties and willfully doing what he knows God has commanded him not to do. Well says Owen, "I do not understand

"He will aim to live like one whose treasure is in heaven and to pass through this world like a stranger..."

how a man can be a true believer unto whom sin is not the greatest burden, sorrow and trouble."

Such are the leading characteristics of practical holiness. Let us examine ourselves and see whether we are acquainted with it. Let us prove our own selves.

Why Holiness?

Why then is holiness so important? Why does the apostle say, "Without it no man shall see the Lord"? Let me set out in order a few reasons.

a. For one thing, we must be holy, because the voice of God in Scripture plainly commands it. The Lord Jesus says to His people, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven" (Matt. 5:20). "Be you . . . perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Paul tells the Thessalonians, "This is the will of God, even your sanctification" (1 Thess. 4:3). And Peter says, "As He which has called you is holy, so be you holy in all manner of conversation; because it is written, 'Be you holy, for I am holy'" (1 Pet. 1:15, 16). "In this," says Leighton, "law and gospel agree."

b. We must be holy, because this is one grand end and purpose for which Christ came into the world. Paul writes to the Corinthians, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Cor. 5:15); and to the Ephesians, "Christ . . . loved the church, and gave Himself for it, that He might sanctify and cleanse it" (Eph. 5:25, 26); and to Titus, "[He] gave Himself for us, that He might redeem

us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). In short, to talk of men being saved from the guilt of sin, without being at the same time saved from its dominion in their hearts, is to contradict the witness of all Scripture. Are believers said to be elect? It is "through sanctification of the Spirit." Are they predestinated? It is "to be conformed to the image of God's Son." Are they chosen? It is "that they may be holy." Are they called? It is "with a holy calling." Are they afflicted? It is that they may be "partakers of holiness." Jesus is a complete Savior. He does not merely take away the guilt of a believer's sin; He does more—He breaks its power (1 Pet. 1:2; Rom. 8:29; Eph. 1:4; Heb. 12:10).

Holiness Is Assurance

c. We must be holy, because this is the only sound evidence that we have a saving faith in our Lord Jesus Christ. The twelfth Article of our

church says truly, that "Although good works cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by its fruits." James warns us there is such a thing as a dead faith, a faith which goes no further than the profession of the lips and has no influence on a man's character (James 2:17). True saving faith is a very different kind of thing. True faith will always show itself by its fruits; it will sanctify, it will work by love, it will overcome the world, it will purify the heart. I know that people are fond of talking about deathbed evidences. They will rest on words spoken in the hours of fear and pain and weakness, as if they might take comfort in them about the friends they lose. But I am afraid in ninety-nine cases out of a hundred, such evidences are not to be depended on. I suspect that, with rare exceptions, men die just as they have lived. The only safe evidence that we are one with Christ, and Christ in us, is holy life. Those who live unto the Lord are generally the only people who die in the Lord. If we would die the death of the righteous, let us not rest in slothful desires only; let us seek to live His life. It is a true saying of Traill's: "That man's state is nothing, and his faith unsound, that finds not his hopes of glory purifying to his heart and life."

Good To Others

d. We must be holy, because this is the most likely way to do good to others. We cannot live to ourselves only in this world. Our lives will always be doing either good or harm to those who see them. They are a silent sermon which all can read. It is sad indeed when they are a sermon for the devil's cause, and not for God's. I believe that far more is done for Christ's kingdom by the holy living of believers than we are at all aware of. There is a reality about such living which makes men feel and obliges them to think. It carries a weight and influence with it which nothing else can give. It makes religion beautiful and draws men to consider it, like a lighthouse seen afar off. The day of judgment will prove that many besides husbands have been won "without the Word" by a holy life (1 Pet. 3:1). You may talk to persons about the doctrines of the gospel, and few will listen, and still fewer understand. But your life is an argument that none can escape. There is a meaning about holiness which not even the most unlearned can help taking in. They may not understand justification, but they can understand charity.

Inconsistent Christians

I believe there is far more harm done by unholy and inconsistent Christians than we are at all aware of. Such men are among Satan's best allies. They pull down by their lives what ministers

build with their lips. They cause the chariot wheels of the gospel to drive heavily. They supply the children of this world with a never-ending excuse for remaining as they are. "I cannot see the use of so much religion," said an irreligious tradesman not long ago; "I observe that some of my customers are always talking about the gospel and faith and election and the blessed promises and so forth, and yet these very people think nothing of cheating me of pence and halfpence when they have an opportunity. Now, if religious persons can do such things, I do not see what good there is in religion." I grieve to be obliged to write such things, but I fear that Christ's name is too often blasphemed because of the lives of Christians. Let us take heed lest the blood of souls should be required at our hands. From murder of souls by inconsistency and loose walking, good Lord, deliver us! Oh, for the sake of others, if for no other reason, let us strive to be holy!

Prepared To Enjoy Heaven

e. Lastly, we must be holy, because without holiness on earth we will never be prepared to enjoy heaven. Heaven is a holy place. The Lord of heaven is a holy Being. The angels are holy creatures. Holiness is written on everything in heaven. The book of Revelation says expressly, "There shall in no wise enter into it anything that defiles, neither whatever works abomination, or makes a lie" (Rev. 21:27).

How will we ever be at home and happy in heaven if we die unholy? Death works no change. The grave makes no alteration. Each will rise again with the same character in which he breathed his last. Where will our place be if we are strangers to holiness now?

Suppose for a moment that you were allowed to enter heaven without holiness. What would you do? What possible enjoyment could you feel there? To which of all the saints would you join yourself, and by whose side would you sit down? Their pleasures are not your pleasures, their tastes not your tastes, their character not your character. How could you possibly be happy if you had not been holy on earth?

Now perhaps you love the company of the light and the careless, the worldly-minded and the covetous, the reveler and the pleasure-seeker, the ungodly and the profane. There will be none such in heaven.

Now perhaps you think the saints of God too strict and particular and serious. You rather avoid them. You have no delight in their society.

There will be no other company in heaven.

Now perhaps you think praying and Scripture reading and hymn singing dull and melancholy and stupid work, a thing to be tolerated now and then, but not enjoyed. You reckon the Sabbath a burden and a weariness; you could not possibly spend more than a small part of it in worshipping God. But remember, heaven is a never-ending Sabbath. The inhabitants thereof rest not day or night, saying, "Holy, holy, holy, Lord God Almighty," and singing the praise of the Lamb. How could an unholy man find pleasure in occupation such as this?

Meeting Saints In Heaven

Do you think that such a one would delight to meet David and Paul and John, after a life spent in doing the very things they spoke against? Would he take sweet counsel with them and find that he and they had much in common? Do you think, above all, that he would rejoice to meet Jesus, the crucified One, face to face, after cleaving to the sins for which He died, after loving His enemies and despising His friends? Would he stand before Him with confidence and join in the cry, "This is our God . . . we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9)? Do you not think rather that the tongue

of an unholy man would cleave to the roof of his mouth with shame, and his only desire would be to be cast out? He would feel a stranger in a land he did not know, a black sheep amid Christ's holy flock. The voice of cherubim and seraphim, the song of angels and archangels, and all the company of heaven would be a language he could not understand. The very air would seem an air he could not breathe.

I do not know what others may think, but to me it does seem clear that heaven would be a miserable place to an unholy man. It cannot be otherwise. People may say in a vague way they "hope to go to heaven," but they do not consider what they say. There must be a certain "fitness for the inheritance of the saints in light." Our hearts must be somewhat in tune. To reach the holiday of glory, we must pass through the training school of grace. We must be heavenly-minded and have heavenly tastes in the life that now is, or else we will never find ourselves in heaven in the life to come.

J.C. Ryle (1816-1900) - A Bishop in the Anglican Church. Was a non-conformist in spirit. Wrote many strong prophetic lasting books.

Quotable Quotes...

A.W. Tozer

"The Word of God well understood and religiously obeyed is the shortest route to spiritual perfection. And we must not select a few favorite passages to the exclusion of others. Nothing less than a whole Bible can make a whole Christian."

Martyn Lloyd-Jones

"Though we claim to believe the whole of Scripture, in practice we frequently deny much of it by ignoring it."

Leonard Ravenhill

"The more men pray, the less worldly they become. The less they pray, the more worldly they become. I am, of course, speaking of professing Christians at this point."

F.J. Perryman

"The more God's people reckon with the devil in their praying, the more they will taste of the liberty of the Spirit in dealing with the issues of life."

A.W. Tozer

"I contend that whatever does not raise the moral standard of the church or community has not been a revival from God."

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